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VOLUME XV
(ARABIC MSS.)

HISTORY

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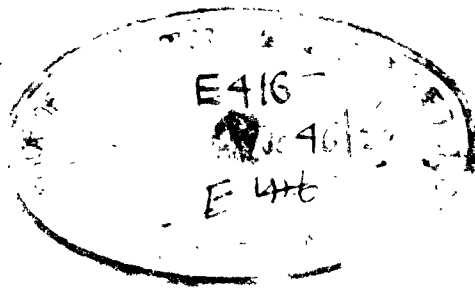
Catalogue
OF THE
Arabic and Persian Manuscripts.
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AT
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1907

VOLUME XV
(ARABIC MSS.)

HISTORY

Prepared by
MAULAVI MUINUDDIN NADWI



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PREFACE.

THE present volume, the fifteenth of the series, is the seventh dealing with the Arabic MSS. It contains notices of 156 MSS.; the first one hundred and fifty-five belonging to the important section, History. The remaining MS. has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi, the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. E. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention :—

- No. 964. An interesting copy of *Ta'rikh* Ibn Abi'd-Dam, a very rare work.
- No. 971. An old copy of the third volume of *Al-Bidâyah Wa'n-Nihâyah*, dated A.H. 892=A.D. 1487.
- No. 979. *Bad'al-Khalq Wa Siyar al-Anbiyâ*, a rare and exhaustive work on the biographies and legends of the prophets who preceded Muḥammad.
- No. 988. An autograph copy of *Al-Mawâhib al-Muḥmmadiyah*, a commentary on *At-Tirmidî's* *Shamâ'il an-Nabî*, by Sulaimân al-Jamal, dated A.H. 1196=A.D. 1782.
- No. 989. A very old and remarkable copy of *Abû Nu'aim's* *Dalâ'il an-Nubûwat*, dated A.H. 603=A.D. 1207.
- Nos. 1001-1006. A unique and very old copy of the seven parts of *Wasilat al-Muta'abbidin*, by 'Umar al-Mallâ' al-Irbilî, bearing an autograph note by the author.
- No. 1007. A very rare and remarkable copy of *Ad-Dimyâtî's* *Al-Mukhtaṣar Fî Sirat Sayyid al-Bashar*, dated A.H. 887=A.D. 1483.
- Nos. 1031-1032. An autograph copy of *Ibtisâm al-Azhâr*, by 'Abdassalâm al-Laḡânî, dated A.H. 1046=A.D. 1637.
- No. 1039. A unique copy of *Al-Maẓharî's* *Al-Lubâb*, dated A.H. 1198=A.D. 1784, transcribed from the authors' autograph draft.

- No. 1041. A fairly old MS. containing two rare historical works of Muḥibbaddin at-Ṭabarī.
- No. 1051. A copy of Al-Mufid al-Ḥārīṣī's Al-Irshād, dated A.H. 1092=A.D. 1681. Very few other copies are known.
- No. 1061. A unique copy of Aḥ-Sharafi's Al-La'ālī al-Muḍīyah, dated A.H. 1155=A.D. 1742.
- No. 1068. An old copy of An-Nuwairī's Al-Ilmām, dated A.H. 809=A.D. 1407.
- No. 1097. A copy of the fourth and fifth Bāb of Al-Kifāyah Wa'l-I'lām, a rare work on the history of Yemen; dated A.H. 948=A.D. 1541.
- No. 1098. An autograph copy of 'Iqd al-La'āl by 'Abdallāh bin Ṣalāḥ bin Dā'ir, dated A.H. 1018=A.D. 1609.
- No. 1101. A very rare and fairly old copy of Ibn Ḥazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged

Butler Palace,
Lucknow, 24th January, 1929.

J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.

HISTORY.

ANCIENT AND GENERAL HISTORY.

No. 960.

fol. 226; lines 19; size 8×5 ; $5 \times 2\frac{1}{2}$.

كتاب المعارف

KITÂB AL-MA'ÂRIF.

A fairly old copy of the *Kitâb al-Ma'ârif*, or "The Book of Facts," a universal history containing, besides the genealogies of the Arabs, a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî *ابو محمد عبد الله بن مسلم بن قتيبة الدينوري*.

Beginning:—

الحمد لله و صلى الله على محمد و آله و سلم قال ابو محمد عبد الله
بن مسلم بن قتيبة الدينوري هذا كتاب جمعت فيه من المعارف ما يحسن
على من انعم عليه بشرف المفردة الخ *

The author, a philologist and grammarian of eminent talent, who occupies a high place as a historian, was born at Kûfah (see *Fihrist* by Ibn Nadim, p. 77) or Bagdâd (see *Al-Ansâb* by As-Sam'ânî, fol. 275ⁿ) in A.H. 213=A.D. 828. Whichever be the place of his nativity, he settled down at Bagdâd, where he completed his education. He was noted for the correctness of his information.

He composed a series of useful and instructive books, a complete list of which is given in the *Kitâb al-Fihrist*, p. 77. Having acted for some time as a *Qâdî* at *Dînawar*, he received the surname of *Dînawarî*. Two accounts of his death are given by his biographers. According to one, while yet a *Qâdî* at *Dînawar* he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some *Harisah* (pottage), which brought about fever, terminating in his death. According to *Ibn Nadîm*, *Kitâb al-Fihrist*, p. 77, he died in A.H. 270 = A.D. 884; while almost all the later biographers agree in placing his death in *Rajab*, A.H. 276 = A.D. 889. In *De Slane's* translation of *Ibn Khallikan*, vol. ii, p. 22, however, A.H. 296 = A.D. 909 is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol. i, fol. 103^b) and the *Cairo* edition (vol. i, p. 251) both have A.H. 276 = A.D. 889. For more particulars of the author's life see *Abu'l-Fidâ*, vol. ii, p. 264; *Buġyat al-Wu'ât*, fol. 228^b; *Mir'ât al-Janân*, fol. 172^a; *Dustûr al-'Ilâm*, fol. 112^b; *Mujmal Faṣiḥi*, fol. 87^a; *Al-Ansâb* by *As-Sam'ânî*, fol. 275^b; *Nuzhat al-Alibbâ'*, fol. 101^a; and *Brock.*, vol. i, p. 120.

The work was edited and published by *F. Wüstenfeld*, *Göttingen*, 1850. It was also printed in *Cairo*, A.H. 1300.

For other copies see *Br. Mus. Suppl.*, No. 447; *Goth*, No. 1552; *Paris*, No. 1465; *Berlin*, No. 9410; and *Râmpûr*, p. 647. See also *Hâj. Khal.*, vol. v, p. 609; and *Iktifâ'al-Qunû'*, p. 68.

Written in a character between *Naskh* and *Nasta'liq*, with occasional marginal notes. The headings, not always in red, are in thick *Naskh*. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

No. 961.

fol. 211; lines 17; size 8 × 6; 6¼ × 3¾.

تَارِيخُ الرُّسُلِ وَالْمُلُوكِ

TA'RÎKH AR-RUSUL WA'L MULÛK.

One of the volumes of the annals of *Abû Ja'far Muḥammad bin Jarîr bin Yazîd bin Kaṣîr bin Ġâlib at-Ṭabarî* أبو جعفر محمد بن جرير بن كاسر بن غالب الطبري, the greatest of the annalists, whose

works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and extraordinary accuracy. His great commentary on the Qurân, his works on jurisprudence, and last but not least his extensive history eclipsed all the similar works of the early writers. He was born at Âmul (in Ṭabaristân), A.H. 224 = A.D. 838. Leaving his native place, he came to Baġdâd, while still in his youth, where he received his early education, and heard traditions from the most famous traditionists of his age. After making extensive journeys through Hijâz, Syria and Egypt, he finally settled in Baġdâd, where he remained till his death, always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him. Respected by his contemporaries and admired by his pupils, he is justly praised in high terms by his biographers. He is called a master of the highest authority, a *Mujtahid Imâm*, whose sayings seemed the best that could be said, and whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. His pupil, Abû Muḥammad al-Farġânî (see *Tadkîrat al-Ḥuffâz*, vol. ii, p. 278), informs us that in his early years our author followed and propagated the Shâfi'ite doctrines, but that later on, when his own information had been extended, he discarded the opinions of others, replacing them by his own. According to his biographers, he spent about forty years in writing books at an average rate of forty leaves per day. He wrote his *Ikhtilâf al-Fuqahâ'* (see Cairo, vol. iii, p. 3) at the request of Al-Muqtafi-billâh (A.H. 289-295 = A.D. 902-908), who offered him a handsome reward, which however he refused. Besides the present work and those mentioned in Brock., vol. i, p. 142, the following compositions are enumerated as his in the *Tadkîrat al-Ḥuffâz* (vol. ii, p. 279):—

(1) كتاب القراءات ; (2) كتاب العدد و التفسير ; (3) تاريخ الرجال ; (4) كتاب التبصير في الأصول ; (5) كتاب الحفيف ; (6) كتاب لطيف القول في الفقه ; (7) كتاب المضائل ; (8) كتاب البسط.

As-Sam'ânî, in *Al-Ansâb*, fol. 367^a, says that he was cruelly treated by the Ḥanbalites, who not only closed their own doors to him, but prevented others from visiting him. He was offered the place of Qâdi, but refused to accept it, and remained contented with the small income left to him by his father. He died in Baġdâd on Sunday, the 25th Shawwâl, A.H. 310 = A.D. 923. For further particulars of his life see *Al-Ansâb* by As-Sam'ânî, fol. 367^a; *Tabaqât al-Kubrâ* by As-Subkî, vol. ii, fol. 204^b; *Tabaqât* by Ibn al-Mulaqqin, fol. 8^a; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 9^a; *Tadkîrat al-Ḥuffâz*, vol. ii, pp. 277-282; *Mir'ât al-Janân*, fol. 190^b; *Tabaqât al-Mufas-*

sirin by Ad-Dà'ûdî, fol. 88^v; Ṭabaqât al-Qurrâ' by Ad-Dahabi, fol. 58^b; Tahḍîb al-Asmâ' Wa'l-Luġât, vol. i, fol. 26^v; Ibn Khallikân (De Slane's translation), vol. ii, p. 597; Dustûr al-ʿIlâm, fol. 84^a; Mujmal Faṣīḥi, fol. 108^b; and Kitâb al-Fihrist by Ibn Nadim, p. 234.

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp. 1975–2017 of the last volume of the second series and pp. 1–387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khurasâni (a great general of the 'Abbâsids, who was put to death in A.H. 137=A.D. 755) into Marw, A.H. 129=A.D. 746, and extends to the middle of A.H. 158=A.D. 775. The last event relates to the imprisonment of Sufyân aṣ-Ṣawri (*d.* A.H. 161=A.D. 777) and others at Mecca, by the order of Al-Manṣûr (A.H. 136–158=A.D. 754–775). The work has also been printed in Egypt in 13 volumes. The MS. opens thus:—

رجع الحديث إلى حديث نصر وكرماني وبعث ابو مسلم حين
عظم الامر بين الكرماني ونصر... (fol. 5^b) ثم دخلت سنة ثلثين ومائة الهـ *

For other copies see Br. Mus., pp. 142, 545, 729; Berlin, Nos. 9414–22; Cairo, vol. v, p. 22; and Râmpûr, p. 632. For abridgment, continuation, and Persian and Turkish translations see Hâj. Khal., vol. ii, p. 136; and Brock., vol. i, p. 142.

Written in elegant flat Naskh, the headings being in thick Ṣulṣ. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muḥammad bin Muḥammad al-Lârî (*d.* A.H. 977=A.D. 1569), dated Sunday, the 13th Du'l-Qa'dah, A.H. 958=A.D. 1551. The note runs thus:—

فإبمطالعة هذه النسخة الشريفة داعيا لما لك بطول البقاء و علو
الرتقاء الفقير الحقير الراجي عفو الله الباري محمد بن محمد الشهير
بناعسكر اللاري مولدا و المكنى موطننا و الشافعي مذهبا و كتب ذلك يوم
الاحد ثالث عشر من شهر ذي القعدة الحرام عام ثمانية و خمسين
و تسعمائة *

The title-page contains a seal and signature of a certain Mirzâ Muḥammad Khân, dated A.H. 1120=A.D. 1708. Another seal, bearing the inscription الفخر الحاج علي بن احمد النلمساني is found on fol. 3^a

The MS. was presented to the library by Sayyid Şadraddin Aḥmad of Bûhâr, A.H. 1303=A.D. 1885.

No. 962.

fol. 372; lines 23; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{4}$.

مروج الذهب و معادن الجواهر

MURÛJ AD-DAHAB WA MA'ÂDIN
AL-JAWHAR.

The "Meadows of Gold and Mines of Gems", the great historical, commercial and geographical cyclopædia of Abu'l-Ḥasan 'Alī bin al-Ḥusain bin 'Alī al-Mas'ûdī أبو الحسن علي بن الحسين بن علي المسعودي.

Beginning:—

الحمد لله اكمل الحمد مستوجب الثناء والمجد النخ

The author, a great traveller and historian, who derived his descent from Ibn Mas'ûd, one of the Prophet's companions, was a native of Baġdâd; but he dwelt for a considerable time in Egypt. He held the opinions of the Murtazalites (the rationalists of Islâm, who hold the doctrine of free-will). In the introduction to the present work, the author briefly sketches his travels, and says that his rambles through the world were like the revolutions of the moon in the sky, and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works, of which the following nine are mentioned in the introduction to the present work:—

1. *Kitâb al-İbânah'an Uşûl ad-Diyânah.*
2. *Kitâb al-Maqâlât fi Uşûl ad-Diyânât.*
3. *Kitâb Sirr al-Hayât.*
4. *Kitâb Naẓm al-Adillah fi Uşûl al-Millah.*
5. *Kitâb al-Qiyâs Wa'l-Ijtihâd.*
6. *Kitâb al-Istibşâr fi'l-Imâmah.*
7. *Kitâb aş-Şifwah fi'l-Imâmah.*
8. *Akḥbâr az-Zamân.*
9. *Kitâb al-Awsat.*

The last two were larger cyclopædias, the present work being an abridgment of them. He died in A.H. 345=A.D. 956. Yâqût, vol. v, p. 148. however, places his death in A.H. 346=A.D. 957. For

further information respecting the author and his compositions see *Ṭabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 111^a; *Mir'ât al-Janân*, fol. 211^a; *Kitâb al-Fihrist* by Ibn Nadim, p. 154; *Dustûr al-Ilâm*, fol. 128^a; *Abu'l-Fidâ*, vol. ii, p. 264; and Brock., vol. i, p. 143.

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz., Bûlâq, A.H. 1283: on the margin of *Nafḥ at-Ṭîb*, Bûlâq, A.H. 1304; and on the margin of the *Kâmil* of Ibn al-Aṣîr, Cairo, A.H. 1303.

For other copies see Berlin, Nos. 9427. 9774; Br. Mus. Suppl., Nos. 448-454; Paris, Nos. 1476-85; Leyden, No. 752; India Office, No. 700; Cairo, vol. v, p. 146; Kôpr., No. 1159; Ayâ Şûfiyah, No. 3408; Waliaddin, No. 2452; and Aṣafiyaḥ, pp. 208-10.

The colophon runs thus:—

نجز الكتاب المسمى بمروج الذهب تأليف الامام الفاضل ابوالحسن
على بن الحسين بن علي بن عبد الله بن زيد بن عتبة بن عبد الله بن
عبد الرحمن بن عبد الله بن مسعود البجلي المؤلف في سنة الثلاث مائة
و بضع و ثلاثين بعد الهجرة *

Written in clear flat Arabian Naskḥ, with the headings in red.
Dated A.H. 1278=A.D. 1861.

Scribe: أحمد بن أبي بكر الشبر بالشربنجي.

The title-page contains the signature of I. G. Taylor.

No. 963.

fol. 85; lines 24; size 11 $\frac{3}{4}$ × 8; 9 $\frac{1}{2}$ × 5 $\frac{1}{2}$.

الآثار الباقية عن القرون الخالية

AL-ĀṢĀR AL-BĀQIYAH 'ANĪ'L-QURŪN AL-KHĀLIYAH.

An old but defective copy of *Al-Āṣār Al-Bāqiyah*, a chronology of ancient nations, by Abu'r-Raiḥān Muḥammad bin Aḥmad al-Birūnī
ابو الريحان محمد بن أحمد البيروني.

The MS. opens abruptly thus:—

دارا ملك الفرس فقامدا دار ملكه ورد بيت المقدس و اليهود
ساكنوه فامرهم بترك تاريخ موسى و داود عليهما السلام و التحول الى
تاريخه اليه *

The author, a great historian, philosopher and mathematician, a native of Birûn (a town close to Khwârizm), was born in A.H. 362 = A.D. 973. Possessing a natural taste for learning, he left his native place, and went to Khwârizm, where he completed his early studies and acquired that propensity and thirst after truth and unbiassed investigation which made him one of the wonders of the world. Leaving Khwârizm, he proceeded to Jurjân, where he attracted the notice of Shams-alma'âlî Qâbûs, the Amîr of Jurjân and Tabaristân (A.H. 388-403 = A.D. 998-1013; see Ibn Khallikân, De Slane's translation, vol. ii. p. 507), who made him one of his chief companions. It was during his stay at Jurjân that he composed the present work, which he dedicated to the Amîr. He then returned to Khwârizm, where he was received with great distinction by Abu'l-'Abbâs Ma'mûn, the Shâh of Khwârizm, anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in Nâmah-i-Dânishwarân, vol. i, p. 39, in words generally derived from the author's own works. From Khwârizm he proceeded to the court of Sultân Maḥmûd of Ġaznah (A.H. 388-421 = A.D. 998-1030); but he, being a staunch convert to the Shâfi'î sect, persecuted our author for his philosophical views, and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison, he at last gained his liberty thanks to the intervention of Aḥmad bin Ḥasan Maimandî (d. A.H. 431 = A.D. 1039; see Mujmal Faṣihî, fol. 144^b), the celebrated Wazîr of Sultân Maḥmûd. He then returned to Khwârizm, where he was again received with open arms. In A.H. 407 = A.D. 1017, when Khwârizm-Shâh was put to death and his territories were annexed to the Dominions of Sultân Maḥmûd, the author, afraid of being again taken to the court of Ġaznah, secluded himself, and applied himself to his old pursuits. After the death of Maḥmûd, A.H. 421 = A.D. 1030, he again proceeded to Ġaznah, where wealth and honours were showered upon him by Sultân Mas'ûd I (A.H. 421-432 = A.D. 1030-1040), to whom he dedicated his valuable work, entitled *Al-Qânûn fî'l-Ha'ât wa'n-Nujûm*.

He corresponded with Avicenna, his great contemporary. There is an interesting account of this correspondence in Nâmah-i-Dânishwarân, vol. i, p. 42. Of his many valuable astronomical, historical and geographical works, which are said to have exceeded a camel load, and a large number of which are enumerated in Nâmah-i-Dânishwarân, vol. i, p. 43, only ten appear now to exist (see Brock., vol. i, p. 475).

The date of the author's death has not been settled by his biographers. As-Suyûtî, Buġyat al-Wu'ât, fol. 16^b, states that he

was alive in A.H. 422=A.D. 1031. Ibn 'Azam, *Dustûr al-I-lâm*, fol. 22^a, gives A.H. 420=A.D. 1029 as the date of his death. Hâj. Khal., vol. i, p. 154, asserts that he died after A.H. 430=A.D. 1039. Brock., vol. i, p. 475; and Dr. Rieu, *Br. Mus. Suppl.*, No. 457, place his death in A.H. 440=A.D. 1048. In *Nâmah-i-Dânishwarân*, however, the date is fixed in A.H. 430=A.D. 1039. See also *Iktifâ' al-Qunû'*, p. 71: 'Uyûn al-Anbâ', fol. 141^a; and *Mukhtaṣar ad-Duwal*, p. 348.

The work was edited and published by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See '*Chronologie Orientalischer Völker von Alberuni*.' Leipzig, 1878, and the English version by the same scholar, London, 1879.

For other copies see *Br. Mus. Suppl.*, No. 457; Paris, No. 1489; Cairo, vol. v, p. 2; and *Āyâ Şūfiyah*, No. 2947.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28-196 of the Leipzig edition.

Written in old Arabian Naskh.

Not dated. Probably 15th century.

No. 964.

fol. 197: lines 17: size 10 × 6½; 7 × 4.

التَّاريخ الإسلامي

AT-TA'RĪKH AL-ISLÂMÎ.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A.H. 627=A.D. 1230, designated by Hâj. Khal., vol. ii, p. 99, as *Ta'rikh Ibn Abi'd-Dam*.

Author, Qâḍi Shihâbaddîn Abû Ishâq Ibrâhîm bin 'Abdallâh bin 'Abdalmun'im bin 'Alî bin Muḥammad bin Fâtik bin Muḥammad al-Hamdânî, called Ibn Abi'd-Dam al-Hamawî قاضى تساب الدين ابواسحق
ابراهيم بن عبد الله بن عبد المنعم بن على بن محمد بن فائق بن محمد المدائني
المستدر بن ابي الدم الحموي.

Beginning:—

بسم الله الاول الآخِر الباطن الظاهر الغامر عالم السرائر والمطلع على

مافى الضمائر الذي لا تغرب عن علمه فلتة خاطرو لالفة ناظر الخ •

The author, who does not reveal his name in the text, was born at Hamât (a town in Syria) in A.H. 583=A.D. 1187. He passed his

early life in Baġdād, where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria, and subsequently was appointed Qâḍi of his native place by Al-Malik al-Muzaffar Taqiaddin Maḥmūd (A.H. 626-642=A.D. 1229-1244), to whom he dedicated the present work. According to Ibn Qâḍi Shuhbah, fol. 77^a, he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l-Fidâ (vol. iv. p. 480) states that he joined the embassy (رسالة) sent to Baġdād; but fell ill at Ma'arraḥ (a town between Aleppo and Ḥamât) and returned to Ḥamât, where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qâḍi Shuhbah (fol. 77^a):—

(1) كتاب في التواريخ; (2) الذريعة الكبرى; (3) ادب القضاء; (4) شرح مشكل الوسيط.

The last of these is evidently the present work. In the body of it we find many references to his larger work, entitled *At-Ta'rikh al-Kabir*. For further particulars of the author's life and works see Ṭabaqât al-Kubrâ by As-Subkî, vol. vi. fol. 161^b; Ṭabaqât by Ibn Qâḍi Shuhbah, fol. 77^a; Ṭabaqât by Al-Isnawî, fol. 99^a; Abu'l-Fidâ, vol. iv. p. 480; Dustûr al-'Ilâm, fol. 49^b; and Brock., vol. i. p. 346.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron, Al-Malik al-Muzaffar Taqiaddin Maḥmūd. The execution of this design, says the author, was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father, our author wrote the present work, which ends with an account of the king's reign and his justice.

The work, as proposed by the author in the preface, was to be a universal history arranged chronologically. It contains a good account of the Ayyûbids, chiefly derived from the work of Imâdaddin al-Kâtib al-Isfahânî (d. A.H. 597=A.H. 1201). The history of the 'Abbâsids is brought down to the fifth year of the reign of Al-Mustansîr-billâh (A.H. 623-640=A.D. 1226-1242). The last event mentioned is the wedding of the author's patron, Al-Malik al-Muzaffar, with the daughter of Al-Malik al-Kâmil Muḥammad, the Sultân of Egypt (A.H. 615-635=A.D. 1218-1238), at Ḥarrân in the month of Ṣafar. A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl., vol. i, No. 728.

Written in fair Naskh, with the headings in red. Foll. 162-197 are mounted on new margins. Short lacunae are found on foll. 32^b, 60^b, 63^a, 63^b, 160^b and 193^a.

Not dated. Probably 17th century.

The copy was collated with a defective MS. in A.H. 1091=A.D. 1680, as stated in the following note at the end:—

بلغ مقابلة على حسب الطاقة و الامكان على نسخة سقيمة

ربيع الثاني سنة ١٠٩١ *

A seal bearing the inscription *نصر من الله وفتح قريب*, dated A.H. 1123=A.D. 1711, is found on the title-page.

No. 965.

fol. 563; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

A transcription of the copy noticed above.

Written in fair Naskh.

Dated A.H. 1339=A.D. 1920.

Scribe: محمود عالم ساري.

No. 966.

fol. 339; lines 21; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مرآة الزمان في تأريخ الامان

MIR'ÂT AZ-ZAMÂN FÎ TA'RÎKH
AL-A'YÂN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of *Al-Muntakhab* and to Muwaffaqaddin Ibn Qudâmah (d. A.H. 620=A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukhtasar Mir'ât az-Zamân* (No. 967 below) show that this is the second volume of the *Mir'ât az-Zamân*, a great historical work, from the earliest time down to A.H. 654=A.D. 1256, compiled, in forty volumes, by Shamsaddin Abu'l-Muzaffar Yûsuf bin Qizugli bin 'Abdallâh, called Sibṭ Ibn al-Jawzi *شمس الدين ابو المظفر يوسف بن فرغلي بن عبد الله الشهير بسبط ابن الجوزي*.

The MS. opens abruptly thus:—

رسول الله صلى الله عليه وسلم فهو من المهاجرين الأولين واستشهد
ببدر قاله الوافدي وقال البلاذري شهد احدا ومات في خلافة ابي بكر الخ *

The author, who was the daughter's son of Abu'l-Faraj Ibn al-Jawzī (*d.* A.H. 597=A.D. 1201), was born in Baġdād, A.H. 582=A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus, where he served as a professor in the 'Izzīyah and Shibliyah Madrasahs. He died on the 21st Du'l-Hijjah, A.H. 654=A.D. 1257. His funeral ceremony was attended by Sulṭān Nāsir Ṣalāhaddīn Yūsuf of Aleppo (A.H. 648-658=A.D. 1250-1260). For the author's life and works see Ibn K̲h̲allikān (*De Slane's translation*), vol. i, p. 439; *Al-Jawāhir al-Muḍīyah*, vol. ii, fol. 93^a; *Al-Aṣmār al-Janiyah*, fol. 151^b; *Ṭabaqāt al-Mufasssīrīn* by Ad-Dā'ūdī, fol. 132^a; *Mir'āt al-Janān*, fol. 412^a; *Dustūr al-'Ilām*, fol. 62^a; *Tāj at-Ṭabaqāt*, vol. vii. part i, fol. 217^a; *Al-Ḥadā'iq al-Ḥanafīyah*, p. 255; and *Brock.*, vol. i, p. 347.

The present volume contains the history of the Prophet and the first two Caliphs, extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr, and ends at the beginning of the biographical account of the great Muslim general, K̲h̲ālīd bin al-Walīd (*d.* A.H. 21=A.D. 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus., pp. 145^a, 554^b; Br. Mus. Suppl., Nos. 465, 1170/1; Escur., No. 1639; Leyden, No. 756; München, No. 937; Bodl., vol. i, Nos. 682, 723; Ayâ Şûfiyah, No. 3411; Goth., No. 1556; and Paris, Nos. 640-41. See also Hāġ. Khal., vol. v, p. 481.

Written on thick creamy paper in elegant Naskh, with occasional rubrics. Short lacunae are found on foll. 226^b, 243^a, 244^a, 245^a and 246^a.

Not dated. Probably 15th century.

No. 967.

fol. 134; lines 16-20; size $10 \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

مختصر مرآة الزمان

. MUKHTAṢAR MIR'ÂT AZ-ZAMÂN.

An incomplete copy of an abridgment of the preceding work.

The author's name is not mentioned in the text; but we learn from Hâj. Khal., vol. v, p. 482, that he is identical with Qutbaddin Mûsâ bin Muḥammad al-Ba'labakkî قطب الدين موسى بن محمد البعلبكي, who made an abridgment of the *Mir'ât az-Zamân* and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time.

Beginning:—

بسم الله الذي تفرد بالبقاء و تقدم و حكم بالفضل على سائر
الامم النخ *

The author, an eminent scholar of Ba'labakk, was born on the 8th Šafar. A.H. 640=A.D. 1242. Ibn Rajab, in the *Tabaqât al-Hanâbilah*, vol. ii, fol. 119^v, describes him, on the authority of Aql-Dahabi, as a great Hanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mir'ât az-Zamân* and a continuation of it in four vols. He died at Ba'labakk on the 13th Šhawwâl, A.H. 726=A.D. 1326. See *Ad-Durar al-Kâminah*, vol. ii, fol. 311^a; *Mir'at al-Janân*, fol. 449^v; *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. iii, fol. 119^a; and *Tâj at-Tabaqât*, vol. viii, part i, fol. 63^a.

In the preface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'ât az-Zamân* of Sibṭ Ibn al-Jawzi (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khutbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khutbah* are as follows:—

Divine existence and the creation of the world, fol. 6^v

Significance of time, fol. 8^v.

Creation of the earth, fol. 10^a.

- The holy temple of Mecca, fol. 10^b.
- Circumference of the earth, fol. 11^a.
- The seven climates, fol. 12^a.
- The earliest inhabitants of the earth, fol. 13^b.
- The four early kings who ruled the whole world, fol. 13^b.
- Creation of hell, fol. 14^a.
- Creation of genii and devils, fol. 14^b.
- The seven heavens, fol. 15^b.
- Distance between each of the heavens, fol. 16^b.
- Creation of the sun, the moon and the stars, fol. 16^b.
- The Angels, fol. 19^b.
- A description of Paradise, fol. 22^a.

The chapters containing the history of the Prophets are as follows:—

Adam. fol. 24^a; Hûd (Heber of the Bible), fol. 42^a; Şâlih, fol. 45^b; Abraham. fol. 48^b; Isaac, fol. 57^a; Jacob, fol. 57^b; Lot, fol. 58^b; Du'l-Qarnain (probably Alexander the Great), fol. 61^b; Joseph, fol. 69^a; Job, fol. 77^b; Jethro (father-in-law of Moses), fol. 82^b; Moses, fol. 84^a; Bal'âm, fol. 98^a; Qârûn, (Korah of the Old Testament), fol. 99^b; Solomon, fol. 109^a; Jonah, fol. 131^b; Zacharias and John, fol. 103^b; Mary and Jesus Christ, fol. 107^a.

Incomplete at the end, as well as defective at several places in the middle. Foll. 109–124 should come after fol. 100.

Written in cursive Naskh.

Not dated. Probably 18th century.

No. 968.

foll. 191; lines 18; size 11×8; 7×5.

دول الاسلام

DUWAL AL-ISLÂM.

An abridged Muslim chronicle, from the year of the Prophet's death down to A.H. 744=A.D. 1343.

Author: Shamsaddîn Abû Abdallah Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز الذهبي (*d.* A.H. 748=A.D. 1348), for some account of whom see Lib. Cat., vol. xii, No. 700.

Beginning:—

الحمد لله العلى الكبير على الحمد له فانه نعم المولى و نعم
النصير الخ *

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Ā'ishah, A.H. 11=A.D. 632. For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'rikh al-Islām*, which he composed in twelve volumes (see Hāj. Khal., vol. ii, p. 131). The present work was completed in *Du'l-Qa'dah*. A.H. 715=A.D. 1316; but subsequently it was brought down to A.H. 744=A.D. 1343, under the heading *Tad'il* (foll. 181-191). The last event mentioned is the execution of Ibrāhīm bin Yūsuf bin Abi Bakr al-Miṣāl, a *Rāfiḍī*, who was sentenced to death at Damascus, in Jumādā II, A.H. 744=A.D. 1343, for abusing the *Ṣaḥābah*, and slandering the Prophet's wife 'Ā'ishah.

For other copies see Wien, No. 809; Leyden, Nos. 763-4; Br. Mus. Suppl., No. 471; Köpr., No. 1079; Cairo, vol. v, p. 56; Būhār, No. 195; and Rāmpūr, p. 636. See also Brock., vol. ii, p. 46; and Hāj. Khal., vol. iii, p. 239.

Written in fair Naskh, within double red and blue-ruled borders. The headings are in red. Fol. 180 is blank.

Not dated. Apparently a very modern copy.

No. 969.

foll 268; lines 15; size 11×8 ; $8 \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, fully agreeing with the copy noticed above.

Written in bold Naskh, within red-ruled borders.

Fol. 252^b is blank.

Not dated. Apparently a very modern copy.

No. 970.

foll. 463; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مرآة الجنان ونبذة البقاع

MIR'ĀT AL-JANĀN WA 'IBRAT
AL-YAQZĀN.

A Muslim chronicle, from the first year of the Hijrah down to A.H. 750=A.D. 1350.

The full title of the work, as given in the preface, is as follows:—

مرآة الجنان و عبوة اليقظان في معرفة حوادث الزمان و تقلب احوال

الانسان و تأريخ موت بعض المشهورين من الاعيان *

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Alî bin Sulaimân
عفيف الدين عبد الله بن اسعد بن علي بن سليمان اليافعي
al-Yâfi'i aṣḥ-Shâfi'i (d. A.H. 768 = A.D. 1368; see Lib. Cat. vol. xiii, No. 908).

Beginning:—

قال العبد الفقير أما بعد حمد الله المتوحد بالالهية

و الكمال النخ *

Regarding the sources and other particulars of the work see Berlin, No. 9452; and Br. Mus. Suppl., No. 473.

For other copies see India Office, Nos. 706-7; Paris, Nos. 1589-92; Br. Mus., No. 932; Kôpr., No. 1144; Wien, No. 812; Bûhâr, No. 196; and Râmpûr, p. 646. See also Brock., vol. ii, p. 177; and Hâj. K̲hal., vol. v, p. 481.

The present copy is slightly incomplete at the end. It breaks off in the middle of the account of the author's teacher, Shaiḥ Nûraddin 'Alî bin 'Abdallâh aṭ-Ṭawâṣhî (d. A.H. 748 = A.D. 1348).

Written in fair minute Naskh, within gold and coloured ruled borders, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 16th century.

The title-page contains three illegible seals.

The work has been printed in Haidarâbâd.

No. 971.

fol. 265; lines 25; size $12\frac{1}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

البدایه و النهایه

AL-BIDÂYAH WA'N-NIHÂYAH.

The third volume of *Al-Bidâyah Wa'n-Nihâyah*, a general chronicle, brought down to A.H. 767 = A.D. 1366.

Author: 'Imâdaddin Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kaṣîr
عماد الدين ابو الفداء اسماعيل بن عمر بن كثير القرشي
al-Qurashî al-Buṣrawî (d. A.H. 701 = A.D. 1301). He was brought up and educated at Damascus, where he attached himself for a

long time to the company of the great traditionist, Al-Mizzi (*d.* A.H. 742=A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimiyah (*d.* A.H. 728=A.D. 1328) and Aḍ-Ḍahabī (*d.* A.H. 748=A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummaṣṣāliḥ, and subsequently became the head of the Dār al-Ḥadīṣ al-Ashrafiyah. Besides the present work and the well-known commentary on the Qur'ān, he wrote an abridgment of the *Tahḍīb al-Kamāl* of Al-Mizzi and a biographical dictionary of the Shāfi'ite scholars. Ibn Ḥajar al-ʿAsqalānī in *Ad-Durar al-Kāminah*, vol. i, fol. 114^a, describes him, on the authority of Aḍ-Ḍahabī, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A.H. 774=A.D. 1373. See *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 152^a; *Ad-Durar al-Kāminah*, vol. i, fol. 114^a; *Dustūr al-ʿIlām*, fol. 118^v; *Ṭabaqāt al-Mufassṣirīn* by ad-Dāʾūdī, fol. 22^b; and Brock., vol. ii, p. 49.

The MS. opens thus:—

في ربيع الأول من هذا قال ابن اسحق ثم غزا رسول الله صلى الله عليه وسلم دومة الجندل الخ *

On the title-page as well as in the colophon, the present MS. is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dūmat al-Jandal, and ends with an account of his death and the election of Abū Bakr as the first Caliph.

We learn from Hāḡ. Khal., vol. ii, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources; and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS. dated the 30th Safar, A.H. 892=A.D. 1487, was collated, at Jāmi' al-Azhar, in Rabī' I. A.H. 892=A.D. 1487, by ʿAbdalqādir bin Aḥmad al-ʿAlawī with the copy belonging to the Shāikhūniyah College (founded by Saifaddin aḥ-Shāikhū, who died in A.H. 758=A.D. 1357; see Ḥusn al-Muḥāḍarah, fol. 377^b):—

بلغ هذا الجزء من تأليف الحافظ عماد الدين ابن كثير - بلغ مقابلاته حسب الجهد والطاقة على الاعمال المنقول منه وهو الجزء من رفق الشيخونية لأجل ذلك ووجدنا مكتوبة في النسخة المذكورة انما

قوبلت على نسخة قوبلت على نسخة المؤلف ووجدنا ذلك في موضع
 منها والمقابلة على يد العبد المذنب عبد القادر بن احمد بن محمد بن نشوان
 العلوي الازدي الشافعي وذلك باشارة مالكها ومن كتبها سيدي
 محمد بن السيفي الاشرفي بلغ العرض و المقابلة
 تسع عشر ربيع الاول سنة اثنتين وتسعين وثمان مائة وذلك
 بجامع الازهر *

For other copies see Br. Mus., p. 143; Br. Mus. Suppl., No. 474; Landberg, No. 2; Houtsma-Brill, No. 175; Sprenger, Nos. 60, 61; Goth., No. 1568; Berlin, No. 9455; Cairo, vol. v, p. 19; and Waliaddin, No. 2348. See also Hâj. Khal., vol. ii, p. 24.

Written in large Arabian Naskh, with the headings in red.

The title-page contains several seals and signatures of former owners of the MS.

No. 972.

fol. 160; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

روضة المناظر في علم الاوائل والاواخر

RAWDAT AL-MANÂZIR FÎ 'ILM AL-AWÂ'IL WA'L-AWÂKHIR.

A compendium of general history, from the earliest times to A.H. 806=A.D. 1403.

Author: Muhibbaddin Abu'l-Walid Muhammad bin Muhammad bin Mahmûd, called Ibn ash-Shihnah al-Hanafî al-Halabî محب الدين ابو الوليد محمد بن محمد بن محمود الشهير بابن الشحنة الحنفى الحلبي. He was born at Aleppo in A.H. 749=A.D. 1348. He held the post of Qâdî in his native city, where he died in A.H. 815=A.D. 1412. See Al-Qabas al-Hâwî, vol. ii, fol. 117^a; Muntakhab as-Sulûk, fol. 88^b; Hadâ'iq al-Hanafiyah, p. 308; Dustûr al-'Ilâm, fol. 75^b; Tâj at-Tabaqât, vol. ix, fol. 77^a; and Brock., vol. ii, p. 141.

Beginning:—

قال سيدنا شيخ الاسلام محب الدين الحمد لله الذي
 احسن كل شيء خلقه و بدا خلق الانسان من طين فتبارك الله احسن
 الخالقين الخ *

The work is divided into a *Miftâḥ*, two *Miṣrâ'* and a *Khâtimah*. The *Miftâḥ* deals with the creation of the world, fol. 2^a. The first *Miṣrâ'* contains a brief universal history, from Adam to Muḥammad's flight from Mecca to Medina, fol. 4^b. The second *Miṣrâ'* is a short chronicle of Islam, from the beginning of the Hīrah to A.H. 806=A.D. 1403, fol. 26^a. The *Khâtimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol. 145^a.

For other copies see Berlin, No. 9456; Goth., No. 1573; Br. Mus. Suppl., No. 478; Paris, Nos. 1537-1541; Leyden, vol. ii, p. 153; Cairo, vol. v, p. 63; Nūr 'Uṣmāniyah, No. 3077; Ayâ Şûfiyah, No. 3233; and Waliaddīn, No. 2426. See also Hāḡ. Khal., vol. iii, p. 491; and Iktifâ' al-Qunû', p. 374.

The work has been printed in Egypt, A.H. 1290.

Written in Naskḥ, with the headings in red.

Dated A.H. 992=A.D. 1584.

Scribe: سليمان بن الحاج سالم.

No. 973.

fol. 132; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

منتخب السلوك لمعرفة دول الملوك

MUNTAKHAB AS-SULŪK LIMA'RIFAT DUWAL AL-MULŪK.

An abridgment of the *Kitāb as-Sulūk Lima'rifat Duwal al-Mulūk* of Taqīaddīn Abu'l-'Abbās Aḥmad bin 'Alī al-Maqrīzī (d. A.H. 845=A.D. 1442), a chronicle of the period extending from A.H. 577=A.D. 1181 to A.H. 844=A.D. 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS. is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol. 1^a, however, he reveals his name as Muḥammad al-Jamandâ (?) bin 'Īsâ bin Dâ'ūd al-Afgân al-Hindī, a native of Bajwârah in the Punjab:—

منتخب الكتاب المسمى بالسلوك لدول الملوك تأليف الامام
العلامة الحافظ المتقن شيخ الاسلام شهاب الدين احمد بن علي بن عبد القادر
بن محمد المقرئ المصري القاهري الشافعي انتخبه العبد المفتقر

- الى جود ربه المعبود المئان الباري محمد الجمندا (sic) بن عيسى بن
 • داؤد الافغان الهندي البجوراي عفى الله تعالى عنه اسم بلدة مشمورة في
 دوابة الغنجاب - كتبه منتخبه *

The notices extend from the beginning of A.H. 704=A.D. 1304 to A.H. 844=A.D. 1440, the last year recorded in the original text.

The colophon runs thus:—

تم هذا الكتاب بوفاة مؤلفه الفقير الى رحمة ربه احمد بن على المقرئ
 الشافعي و دفن بالصحرء بباب النصر على [sic عند] والده الشيخ
 علاء الدين المقرئ يوم الجمعة سابع عشر رمضان *

Written in cursive Naskh, with numerous short lacunae. Fol. 82^b contains a large gap marked with the words صحح البياني Foll. 83-132 are supplied in a later hand. Not dated. Probably 18th century.

Fol. 1^a and the last folio contain seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Alî Shâh (A.H. 1258-1263=A.D. 1842-1847), the rulers of Oudh.

A seal and signature of a certain Muẓaffar Ḥusain bin Masîhaddawlah is found on fol. 1^b. A seal bearing the name of Zainaddîn Aḥmad Khân Bahâdur, dated A.H. 1229=A.D. 1814, is found on fol. 1^a.

No. 974.

fol. 360; lines 24; size $8\frac{1}{4} \times 6\frac{1}{2}$; 6×4 .

عقد الجمان في تاريخ اهل الزمان 'IQD AL-JUMÂN FÎ TA'RÎKH AHL AZ-ZAMÂN.

The second volume of the *'Iqd al-Jumân*, a universal history, from the earliest times down to A.H. 850=A.D. 1446.

Author: Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad al-'Ainî العيني (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

The present volume begins with the account of the Prophet Abraham:—

فصل في قصة الخليل عليه السلام *

The following are the principal subjects contained in this volume : Legends of the early Prophets, from Abraham to Christ, foll. 1^b-231^a; the ancient Persian dynasties, foll. 231^a-257^a; Pharaohs of Egypt, foll. 257^a-281^a; the ancient Greek kings, foll. 281^b-283^a; Byzantines or the Eastern Roman Empire, foll. 283^a-288^a; the ancient Greek and Roman philosophers, foll. 288^b-291^a; a brief account of the European nations, foll. 291^a-293^b; a few ancient kings or Râjahs of India, foll. 294^a-296^b; a few ancient Chinese kings, foll. 296^b-297^a; Himyarite kings or Tubbas of Yemen, foll. 297^a-305^a; Abyssinians, foll. 305^a-307^a; kings of Hīrah, foll. 307^b-313^a; Ġassânids, foll. 313^a-318^a; some kings who ruled in different parts of Arabia, foll. 318^a-319^b; genealogical account of eminent Arab tribes, foll. 319^b-360^b.

The entire work is divided into nineteen volumes. The present volume, which is designated in the colophon as the second *Juz*, was completed on Friday, the 10th of Rabi' II, A.H. 825=A.D. 1422.

The colophon runs thus :—

تم الجزء الثاني من عقد الجمان للامام البدر محمود العيني رحمه
الله المؤرخ بخطه يوم الجمعة آخر النهار العاشر من ربيع الآخر سنة خمس
و عشرين و ثمان مائة .

For other copies see Paris, Nos. 1842-4; Waliaddīn, No. 2376; and Cairo, vol. v, p. 88. See also Hāj. Khal., vol. iv, p. 229; Brock., vol. ii, p. 53; and Iktifā'al-Qunū', p. 376.

Written in cursive Naskh.

Dated A.H. 1143=A.D. 1730.

Scribe : محفوظ بن محمد السروى .

No. 975.

foll. 183; lines 21; size 8 × 6; 6¼ × 3¼.

سط النجوم العوالى في انباء الاوائل والتوالى

SIMṬ AN-NUJŪM AL-'AWÂLÎ FÎ
ANBÂ' AL-AWÂ'IL WA'T-
TAWÂLÎ.

The second volume of the *Ta'rikh al-'Iṣāmî*, a general Muslim history, from the earliest times to A.H. 1103=A.D. 1692.

Author : 'Abdalmalik bin al-Ḥusain bin 'Abdal-Malik ash-Shâfi'

al-ʿIṣāmī العاصمي الشافعي عبد الملك بن الحسين بن عبد الملك الشافعي. He was born in A.H. 1049=A.D. 1639, at Mecca, where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse, and died in his native city on Friday, the 13th *Shaʿbān*, A.H. 1111=A.D. 1699. See Silk ad-Durar, vol. iii, p. 139; *Tāj at-Ṭabaqāt*, vol. xii, part i, fol. 63^b; and Brock., vol. ii, p. 384.

The MS. opens with the following rubric:—

ذكر خروج سليمان ابن مرد في التوابين *

The entire work is divided into four *Maqṣad* and a *Khâtimah*, each being subdivided into several *Bâb*. The present volume, designated on the title-page as the second *Juz*, contains only a portion of the fourth *Maqṣad* and the *Khâtimah*. It begins with an account of the rebellion of Sulaimân bin Ṣurad at Tawwâbin, in A.H. 65=A.D. 685, against ʿAbdalmalik (A.H. 65-86=A.D. 685-705).

Contents:—

Maqṣad IV.

- Bâb* III. Fâtimids, fol. 43^a.
- Bâb* IV. Ayyûbids of Egypt and Syria, fol. 63^b.
- Bâb* V. Turcomans or Baḥrî Mamlûks, fol. 69^b.
- Bâb* VI. Circassians or Burjî Mamlûks, fol. 75^b.
- Bâb* VII. Ottoman Sultāns of Turkey, fol. 91^a.

The *Khâtimah*, which deals chiefly with the descendants of Abû Tâlib, is subdivided into three *Bâb*; the first, containing their genealogical tree, fol. 125^b; the second, dealing with those who claimed sovereignty, fol. 139^a; and the third, treating of those who ruled as Sharîfs of Mecca, fol. 164^a.

For other copies see Br. Mus., p. 573; Br. Mus. Suppl., Nos. 492-3; Berlin, No. 9478; Paris, No. 1563; and Cairo, vol. v, p. 69.

Written in cursive *Nasikh*, with the headings in red. Foll. 90^b and 125^a are blank.

Dated A.H. 1223=A.D. 1808.

Scribe: اسمعيل بن عبدسى بن اسمعيل البصرى.

HISTORY OF CREEDS AND SECTS.

No. 976.

foll. 177; lines 23; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب الملل والنحل

KITÂB AL-MILAL WA'N-NIḤAL.

The well-known history of creeds and sects; complete in two parts.

Author: Abu'l-Faṭḥ Muḥammad bin 'Abdalkarīm bin Aḥmad ash-Shahraṣṭānī أبو الفتح محمد بن عبد الكرم بن احمد الشيرستانى. He was born at Shahraṣṭān (a town in Khurāsān) in A.H. 479=A.D. 1086. The author of the Mir'āt al-Janān, fol. 317^a, describes him as a distinguished Imām, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect. In A.H. 510=A.D. 1116 he visited Bagdād, where he resided three years, and where a high degree of favour was manifested towards him by the public. He knew by heart a great quantity of traditions; his conversation was most agreeable, and he used to address pious exhortations to his auditors. He wrote several works, and died at his native town towards the end of Sha'bān, A.H. 548=A.D. 1153. For further particulars of his life see Ibn Khallikān (De Slane's translation), vol. ii, p. 675; Mir'āt al-Janān, fol. 317^a; Ṭabaqāt by Al-Isnawī, fol. 137^a; Ṭabaqāt by Ibn al-Mullaqqin, fol. 105^b; Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 53^b; Ṭabaqāt al-Kubrā by As-Subkī, vol. v, fol. 63^a; Tāj at-Ṭabaqāt, vol. vi, part i, fol. 251^b; Dustūr al-I'lam, fol. 74^a; and Brock., vol. i, p. 428.

Beginning:—

الحمد لله حمد الشاكرين بجميع محامده كلها على جميع نعمائه كلها
حمدا كثيرا طيبا مباركا كما هو اهله الخ *

For the contents of the work see Berlin, No. 2802. For other copies see India Office, Nos. 382, 383; Ayā Sūfiyah, Nos. 2369, 2370; Nūr 'Uṣmāniyah, No. 2216; Küpr., No. 322; Waliaddin, No. 2151; and Rāmpūr, p. 322. For Turkish and Persian translations see Brock., vol. i, p. 428. See also Hāj. Khal. vol. vi, p. 116; and Iktifā' al-Qunū', p. 174.

The Arabic text was edited and published by W. Cureton in two vols., London, 1846. It was also printed in Bûlâq, A.H. 1261.

• Written in fair minute Naskh, within gold and coloured ruled borders. The headings are in red.

Slightly worm-eaten. Foll. 64^b and 65^a are blank.

Not dated. Probably 17th century.

A seal bearing the inscription افوض امرى الى الله, dated A.H. 1252=A.D. 1837, is found on the title-page.

No. 977.

foll. 289; lines 19; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The Same.

Another copy of the same work.

Beginning:—

قال الشيخ العلامة محمد بن عبد الكريم الشهرستاني لما وفقني
الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات والملل واهل
الاهواء والنحل اردت ان اجمع ذلك في مختصر يحتوى
جميع ماتدين به المتدينون وانتحل المتحلون *

Written in fair Naskh, with the headings in red.

Foll. 256-289 are supplied by a later hand. Several folios are badly worm-eaten.

Foll. 25^a, 33^a, 89^a, 144^a, 160^a, 192^a and 200^a contain seals of a certain Muhammad A'zam.

Not dated. Probably 17th century.

HISTORY OF THE PROPHETS.

No. 978.

foll. 12; lines 12; size $8 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

[رساله في تاريخ الانبياء]

RISĀLAH FÎ TA'RĪKH AL-ANBIYĀ'.

A short tract containing a chronology of the Prophets, from Adam to Muḥammad, and their ages.

Author: Qāḍī Zainaddin 'Abdalbâsiṭ bin Khalil bin Shâhin al-Malaṭī al-Hanafī القاضي زين الدين عبد الباسط بن خليل بن شامين الحلطي الحنفی.

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burjī Mamlūk kings of Egypt, and held the post of Qāḍī. Ibn Iyās, in his *Badā'i' az-Zuhūr* (No. 1072 below), refers to him frequently as his Shāikh and teacher. Besides the present work, our author wrote a continuation of the *Ta'rikh al-Islām* of Aḍ-Ḍahabī, A.H. 744-896=A.D. 1343-1491, entitled *Nail al-Amal* (a copy is described in Bodl., vol. i, No. 803), and a short chronological account of the Sultāns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultān Salīm I (A.H. 918-926=A.D. 1512-1520), in A.H. 923=A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920=A.D. 1514, as given by Brock., vol. ii, p. 54, is evidently incorrect.

Beginning:—

قال الشيخ الإمام العلامة زين الدين عبد الباسط الحنفى - اما بعد حمد الله على جزيل نواله و الصلاة و السلام على سيدنا محمد و صحبه و آله فهذه رسالة لطيفة مختصرة ظريفة مباركة شريفة تشتمل على تاريخ ما بين الانبياء الاكابر من الممدد و السنين و الاعوام و بيان اولى العزم منهم على سيدنا و عليهم افضل الصلاة و السلام جمعتها من كلام العلماء الاعلام و الائمة فى هذا الشأن من آدم الى نبينا محمد عليهما الصلاة و السلام و بالله المستعان الخ *

The tract concludes thus:—

- هذا آخر ما فتح الله به من الكلام فى هذا المقام والحمد لله أولا
و آخر ا ظاهرا و باطنا *

Written in fair Naskh. Not dated. Probably 17th century.

A fly-leaf at the beginning contains a short notice of the present work in English, with the initials G. C. R.

No. 979.

fol. 524; lines 13; size 11×7; 8×5.

بدء الخلق وسير الانبياء

BAD'AL-KHALQ WA SIYAR AL-ANBIYÂ'.

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, *Ka'bah*, in the year of Muhammad's birth; chiefly based on the Qurân, its commentaries, and the Ḥadīṣ.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

1. Hishâm bin Muḥammad al-Kalbî (*d.* A.H. 204=A.D. 819).
2. Ibn Qutaibah ad-Dinawarî (*d.* A.H. 276=A.D. 889).
3. Sulaimân bin Aḥmad aṭ Ṭabarânî (*d.* A.H. 360=A.D. 971).
4. 'Alî bin Muḥammad al-Mâwardî (*d.* A.H. 450=A.D. 1058).
5. Imâm al-Ġazâlî (*d.* A.H. 505=A.D. 1111).
6. Maḥmûd bin 'Umar az-Zamakhsharî (*d.* A.H. 538=A.D. 1143).
7. Abu'l-Faraġ Ibn al-Jawzî (*d.* A.H. 597=A.D. 1200).
8. Muḥammad bin Ishâq al-Qûnawî (*d.* A.H. 672=A.D. 1273).

Beginning:—

الحمد لله الذي خلق العرش و السماء و اخترع الفلك الدوار
و ابدع الاشياء و فطر الارضين السبع و وضعها على الماء
اما بعد فهذا كتاب اذكر فيه بعون الله تعالى ذكر مبدء المخلوقات و خلق
العرش و الكرسي و السموات و الارضين و ما فيهن و قصص النبيين من خلق
آدم الى ايام بنى اسرائيل و ما جرى مجرى ذلك الخ *

The work is divided into forty *Majālis* (sittings), some of which are subdivided into several *Bāb*, as follows :—

Majlis I. On the creation of the earth, in the following seven *Bāb* :—

- I. Fol. 3^a. الباب الاول في بدء خلق الارض و كيفيتها
- II. Fol. 7^b. الباب الثاني في حدود الارض و مسافتها و اطرافها و سكانها *
- III. Fol. 10^a. الباب الثالث في ذكر الانام التي خلقها الله فيها
- IV. Fol. 10^a. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 11^a. الباب الخامس في ذكر ما زين الله الارض بها
- VI. Fol. 11^b. الباب السادس في مالها
- VII. Fol. 12^a. الباب السابع في وجوه الارض المذكورة في القرآن

Majlis II. On the creation of the seven heavens, in the following seven *Bāb* :—

- I. Fol. 13^b. الباب الاول في بدء خلق السموات
- II. Fol. 14^a. الباب الثاني في جوهرها و اجناسها
- III. Fol. 14^a. الباب الثالث في ذكر مبانيها و مسافتها
- IV. Fol. 14^b. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 16^b. الباب الخامس في ذكر الايام التي خلق الله السموات فيها *
- VI. Fol. 17^a. الباب السادس في ذكر ما زين الله السماء به
- VII. Fol. 24^b. الباب السابع في ذكر مالها

Majlis III. On the creation of the sun and the moon, fol. 25^a.

Majlis IV. On the creation of Adam, in eleven *Bāb*, as follows :—

- I. Fol. 32^b. الباب الاول في ذكر وجوه من الحكم في خلق آدم
- II. Fol. 33^b. الباب الثاني في بدء خلق آدم
- III. Fol. 36^b. الباب الثالث في صفة نفخ الروح فيه
- IV. Fol. 40^b. الباب الرابع في ذكر خلق حواء عليها السلام
- V. Fol. 41^b. الباب الخامس في ذكر امتناعان الله تعالى آدم
- VI. Fol. 47^a. الباب السادس في حال آدم بعد مباوعه الى الارض و ما كان منه *

- VII. Fol. 54^b. الباب السابع في حال ابليس بعد هبوطه الى الارض
- VIII. Fol. 55^b. الباب الثامن في مارأى ابليس آدم
- IX. Fol. 57^a. الباب التاسع في ذكر قابيل و هابيل
- X. Fol. 60^b. الباب العاشر في ذكر وفاة آدم
- XI. Fol. 61^b. الباب الحادي عشر في الخصائص التي خص بها آدم
- Majlis V.* Enoch, fol. 62^a.
- Majlis VI.* Hârût and Mârût, fol. 64^a.
- Majlis VII.* Noah, fol. 67^a.
- Majlis VIII.* Hûd (probably Heber of the Bible), fol. 74^b.
- Majlis IX.* Âd and his son Shaddâd, with a description of the latter's terrestrial paradise, called *Iram*, fol. 80^a.
- Majlis X.* Şâlih, fol. 86^a.
- Majlis XI.* The people of Ar-Rass (اصحاب الرس), fol. 91^b.
- Majlis XII.* Abraham, in the following eight *Bâb* :—
- I. Fol. 96^b. الباب الاول في مولود ابراهيم
- II. Fol. 98^b. الباب الثاني في ذكر خروجه من السرب و رجوعه الى قومه *
- III. Fol. 104^b. الباب الثالث في ذكر مولد اسمعيل و اسحق و نزول اسمعيل و امه الحرم وقصة زمزم *
- IV. Fol. 111^b. الباب الرابع في صفة بناء الكعبة من اول امرها الى آخرها *
- V. Fol. 116^a. الباب الخامس في ذكر امر الله خلبله بذبح الولد
- VI. Fol. 121^a. الباب السادس في ذكر هلاك نمرود
- VII. Fol. 123^b. الباب السابع في وفاة سارة و ما جرى و ذكر ازواج ابراهيم و وفاته *
- VIII. Fol. 124^b. الباب الثامن في خصائص ابراهيم
- Majlis XIII.* Ishmael and Isaac, fol. 125^b.
- Majlis XIV.* Lot, fol. 127^b.
- Majlis XV.* Joseph, fol. 132^b.
- Majlis XVI.* Mûsâ bin Mishâ, the grandson of Joseph, fol. 174^b.
- Majlis XVII.* Job, fol. 175^a.
- Majlis XVIII.* Du'l-Kifl (ذو الكفل), fol. 186^a.
- Majlis XIX.* Jethro, the father-in-law of Moses, fol. 189^a.
- Majlis XX.* Moses, in twenty-seven *Bâb*, as follows :—
- I. Fol. 191^b. الباب الاول في ذكر نسبه
- II. Fol. 191^b. الباب الثاني في ذكر مولده

- III. Fol. 201^a. الباب الثالث في ذكر حلية هارون وموسى
- IV. Fol. 201^b. الباب الرابع في قتله القبطي وخروجه من مصر ووروده مدين *
- V. Fol. 203^b. الباب الخامس في دخول موسى ارغى مدين و نزول شعيب الله انا *
- VI. Fol. 205^a. الباب السادس في ذكر عصا موسى
- VII. Fol. 208^a. الباب السابع في خروج موسى بافله من مدين ونكلم الله اياه في الطريق وارساله الى فرعون واخاه هارون معه *
- VIII. Fol. 215^b. الباب الثامن في دخول موسى و هارون على فرعون *
- IX. Fol. 218^a. الباب التاسع في ذكر خروج موسى و هارون مع السحرة يوم الزينة *
- X. Fol. 221^a. الباب العاشر في قصة خزبل مؤمن آل فرعون وامرائه واولاده ومقتلهم *
- XI. Fol. 222^a. الباب الحادي عشر في قصة آسية امرأة فرعون
- XII. Fol. 223^b. الباب الثاني عشر في قصة بناء الصرح
- XIII. Fol. 225^a. الباب الثالث عشر في ذكر الآيات
- XIV. Fol. 226^a. الباب الرابع عشر في ذكر صفة الآيات وتفصيلها
- XV. Fol. 232^b. الباب الخامس عشر في قصة اسراء موسى بنى اسرائيل الى البحر وكيفية نجاة موسى وقومه و هلاك فرعون وقومه *
- XVI. Fol. 238^b. الباب السادس عشر في ذكر ذهاب موسى الى الجبل لملاقات ربه وما يتعلق بذلك *
- XVII. Fol. 247^b. الباب السابع عشر في قصة هارون و بنى اسرائيل مع السامري *
- XVIII. Fol. 255^a. الباب الثامن عشر في قصة قارون
- XIX. Fol. 260^b. الباب التاسع عشر في قصة موسى وخضر
- XX. Fol. 274^b. الباب العشرون في ذكر عامل قنيل بنى اسرائيل وقصة البقرة *
- XXI. Fol. 280^a. الباب الحادي و العشرون في ذكر بناء بيت المقدس وتابوت السكينة *

XXII. Fol. 283^a. الباب الثاني و العشرون في ذكر مسير بني اسرائيل الى الشام حيث جاوزوا البحر و صفه حرب جبارين و وقصة التيه و ما يتعلق بذلك *

XXIII. Fol. 287^a. الباب الثالث و العشرون في ذكر النقباء الذين اخذاهم موسى لكونوا كفلاء له على قومه

XXIV. Fol. 291^b. الباب الرابع و العشرون في ذكر النعم التي انعم الله على بني اسرائيل في التيه *

XXV. Fol. 295^a. الباب الخامس و العشرون في فتح اربعه و نزول بني اسرائيل الشام *

XXVI. Fol. 295^b. الباب السادس و العشرون في ذكر وفاة هارون

XXVII. Fol. 296^b. الباب السابع و العشرون في ذكر وفاة موسى

Majlis XXI. Joshua, fol. 299^b.

Majlis XXII. On the prophets and kings who ruled over the Israelites after the death of Joshua, fol. 302^a.

Majlis XXIII. Ezekiel, fol. 302^b.

Majlis XXIV. Elias, fol. 304^b.

Majlis XXV. Samuel, in the following five *Bâb* :—

I. Fol. 314^b. الباب الاول في بدو امر اشموئيل و صفه نبوته

II. Fol. 317^a. الباب الثاني في قصة ملك طالوت و اتيان التابوت و حرب جالوت *

III. Fol. 323^b. الباب الثالث في قصة اشموئيل حين اوحى الله اليه ان يامر طالوت بالمسير الى قتال جالوت مع بني اسرائيل *

IV. Fol. 324^b. الباب الرابع في ذكر بدو امر داود عليه السلام و حرب جالوت و صفه قتله *

V. Fol. 328^a. الباب الخامس في ماجرى بين طالوت و داود عليه السلام بعد قتل جالوت *

Majlis XXVI. David, in the following seven *Bâb* :—

I. Fol. 332^a. الباب الاول في ذكر ماخص الله تعالى نبيه داود من الفضائل *

II. Fol. 336^b. الباب الثاني في قصة داود حين ابتلى بالخطبة و ما يتصل بها *

III. Fol. 343^a. الباب الثالث في قصة خروج ابن داود و ما كان
من امرهما *

IV. Fol. 344^a. الباب الرابع في قصة اصحاب السبت

V. Fol. 346^a. الباب الخامس في قصة حكم داود و سليمان عليهما
السلام في العرش *

VI Fol. 347^a. الباب السادس في قصة استخلاف داود ابنه سليمان
و ذكر بدو الخاتم *

VII. Fol. 349^b. الباب السابع في ذكر وفاة داود عليه السلام

Majlis XXVII. Solomon, in the following four *Bâb* :—

I. Fol. 350^b. الباب الاول في ذكر ماخص الله نبيه سليمان عليه
السلام *

II. Fol. 375^b. الباب الثاني في قصة بلقيس ملكة سبا و الهدء وما
يتصل بها *

III. Fol. 389^b. الباب الثالث في غزوة سليمان ابا زوجة جرادة و خبر
شباطين اخذ خاتمه و سبب زوال ملكه *

IV. Fol. 391^b. الباب الرابع في ذكر وفاة سليمان عليه السلام

Majlis XXVIII. On the prophets Isaiah, Jeremiah, Daniel and
Ezra, with an account of Nebuchadnezzar (بخت نصر), in the follow-
ing five *Bâb* :—

I. Fol. 394^b. الباب الاول في قصة شعباء عليه السلام

II. Fol. 398^b. الباب الثاني في قصة ارميا

III. Fol. 400^b. الباب الثالث في قصة دانيال عليه السلام

IV. Fol. 405^a. الباب الرابع في قصة عزيز بن شرحبا

V. Fol. 408^b. الباب الخامس في ذكر غزوة بخت نصر العرب وقصة
برخبا اب زكريا *

Majlis XXIX. Luqmân, fol. 410^a.

Majlis XXX. Balûqiyâ, fol. 413^b.

Majlis XXXI. Du'l-Qarnain, in the following five *Bâb* :—

I. Fol. 420^a. الباب الاول في ذكر نسه و لقبه

II. Fol. 421^a. الباب الثاني في ذكر بدء امره

III. Fol. 422^b. الباب الثالث في ذكر بعض العوادث التي كانت في
ابام ذي القرنين *

IV. Fol. 427^a. الباب الرابع في صفة سد ذى القرنين وما يتعلق به

V. Fol. 429^a. الباب الخامس في دخول ذى القرنين الظلمات

• *Majlis XXXII.* On the prophets Zacharias, John the Baptist, Jesus and his mother Mary, in thirteen *Bâb*, as follows:—

I. Fol. 433^b. الباب الاول في ذكر مولد مريم

II. Fol. 437^a. الباب الثاني قال الله تعالى هنالك دعا زكريا ربه

III. Fol. 440^a. الباب الثالث في ذكر نبوته و سيرته

IV. Fol. 443^a. الباب الرابع في ذكر مقتل يحيى عليه السلام

V. Fol. 444^b. الباب الخامس في مقتل زكريا عليه السلام

VI. Fol. 445^a. الباب السادس في مولد عيسى عليه السلام

VII. Fol. 449^a. الباب السابع في ذكر رجوع مريم بابنها بعد الولادة
من بيت لحم الى قومه *

VIII. Fol. 450^b. الباب الثامن في ذكر خروج مريم وعيسى الى مصر

IX. Fol. 452^a. الباب التاسع في صفة عيسى و حلبته

X. Fol. 452^a. الباب العاشر في ذكر الآيات والمعجزات التي ظهرت
على عيسى في صباه *

XI. Fol. 455^a. الباب الحادي عشر في ذكر رجوع مريم وعيسى
عليهما السلام الى بلادهما بعد موت هير ودوس *

XII. Fol. 456^a. الباب الثاني عشر في قصة الحواريين

XIII. Fol. 457^a. الباب الثالث عشر في ذكر خصائص عيسى
و المعجزات التي ظهرت على يده بعد مبعثه
الى ان رفعه الله الى السماء *

Majlis XXXIII. The three Apostles who were sent by Jesus to Antioch, fol. 476^a.

Majlis XXXIV. Jonah, fol. 479^b.

Majlis XXXV. The Aṣḥâb al-Kahf, or the Companions of the Cave, fol. 486^a.

Majlis XXXVI. Saint George, fol. 497^b.

Majlis XXXVII. Shamsûn (a saint), fol. 505^a.

Majlis XXXVIII. The Aṣḥâb al-Uḡhdûd, or the Companions of the Trench, fol. 506^b.

Majlis XXXIX. Barṣîṣâ (a saint), fol. 512^b.

Majlis XL. Abrahah's expedition against Mecca, fol. 517^b.

Written in fair bold Naskh, with the headings in red. Dated A.H. 1278=A.D. 1861.

Scribe : العجاج محمد جمال بن احمد جمال بخشي.

According to a note on the title-page, the MS. was obtained from the Âṣafiyah Library of Haidarâbâd (Deccan) in exchange for some books.

HISTORY OF MUḤAMMAD.

No. 980.

foll. 107; lines 11; size $8 \times 5\frac{1}{2}$; 5×3 .

شمال النبي

SHAMÂ'IL AN-NABÎ.

An account of the features, manners and character of the Prophet by Abû 'Îsâ Muḥammad bin 'Îsâ at-Tirmidî ابو عيسى محمد بن عيسى الترمذى (*d.* A.H. 279=A.D. 892; see Lib. Cat., vol. v, part i, No. 210).

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الحافظ
ابو عيسى محمد بن عيسى بن سورة الترمذى رحمه الله الخ *

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No. 133.

For other copies see Berlin, No. 9634; Paris, No. 712; Bashîr Âgâ, No. 159; Waliaddin, No. 772; Ḥamidiyah, No. 341; Nûr 'Uṣmâniyah, Nos. 1168-75; Ayâ Şûfiyah, No. 764; Köpr., No. 354; Bûhâr, No. 21; and Râmpûr, p. 94. See also Brock., vol. i, p. 162; and Ḥaġ. Khal., vol. iv, p. 70.

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifâ'al-Qunû', p. 133.

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten.

Not dated. Probably 16th century.

- Three fly-leaves at the beginning, and one at the end, contain miscellaneous notes and extracts from various books of Ḥadīṣ.

No. 981.

fol. 60; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 2$.

The Same.

Another copy of the same work, beginning as the above.

According to the following colophon, the present copy, dated A.H. 1173=A.D. 1759, was transcribed by 'Alī aṣḥ-Sharshâbî, a disciple of Shâikh 'Alī bin Aḥmad aṣ-Ṣa'idî al-Adawî (*d.* A.H. 1189=A.D. 1775; see Silk ad-Durar, vol. iii. p. 206):—

كتبه الحقيقى على الشرشابى لنفسه غفر الله له ولوالديه وللمسلمين
الجمعين واخذها عن العلامة الشيخ على الصعيدي العدوي نفعنا الله
به آمين وكان الفراغ منه يوم الجمعة ثانى عشرين شهر شوال سنة ١١٧٣ *

Written in fair Naskh, with marginal notes. The headings are in red.

No. 982.

fol. 175; lines 25; size $10 \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح شمائل النبي

SHARḤ SHAMÂ' IL AN-NABÎ.

A commentary on the *Shamâ'il an-Nabî* of At-Tirmidî, by 'Iṣāmaddîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî 'Eṣam ad-dîn Ibrâhîm bin Muḥammad bin 'Arabshâh al-Isfarâ'înî.

Beginning:—

الحمد لله الذي جعل الانسان مصطفى باكرم الشمائل وعبد احمد
الخلائق محمود الخصائل النخ *

The author, a most diligent scholar of Transoxiana, who wrote several useful works, was born at Isfarâ'in, a town in the neighbourhood of Naisâpûr. He was appointed professor in the Madrasah founded by Shâhrukh Mirzâ (A.H. 807-850=A.D. 1404-1447); but

subsequently he resigned this post, and went to Bukhârâ, in A.H. 926=A.D. 1520, where he enjoyed the favour of its ruler, 'Ubaidallâh Khân (A.H. 940-946=A.D. 1533-1539). He died in A.H. 944=A.D. 1537. See Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 348; Ḥadâ'iq al-Hanafiyah, p. 373; and Brock. vol. ii, p. 410.

For other copies of the work see Escur., No. 1733; Kopr., No. 315; and Râğib Pâshâ, No. 280. See also Hâj. Khal., vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabî' II, A.H. 1030=A.D. 1621.

No. 983.

fol. 23; lines 25-35: size 11 × 6½; 8 × 4.

شرح شامائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

An incomplete and imperfect copy of a rare commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Amîr Nasimaddin Muḥammad, commonly called Mirak Shâh أمير نسيم الدين محمد المشتمر بميرك شاه.

Beginning:—

الحمد لله و سلام على عباده الذين اعطى افتتاح هذا الكتاب الشريف
الاعظيم المقدر بحمد الله الكريم الغفار الخ *

The author, Mirak Shâh, who flourished in the middle of the 10th century of the Hîjrah, was the son of Amîr Jamâladdin 'Atâ'allâh al-Ḥusainî (d. A.H. 930=A.D. 1524), the author of a Persian work, entitled *Rawḍat al-Aḥbâb* (see Lib. Cat., vol. vi, No. 496). Khwând Amîr, in the Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 349, while speaking of Mirak Shâh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultâniyah Madrasah of Harât.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب صلوة الضحى.

The first twenty folios are written in ordinary Nasta'liq, and the rest in Nim-Shikastah; apparently, by different scribes.

Not dated. Probably 18th century.

No. 984.

foll. 125; lines 21: size $7\frac{1}{4} \times 4\frac{3}{4}$; 5×3 .

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

A rare copy of a commentary on the same *Shamâ'il an-Nabi* of At-Tirmidî, by Shamsaddin Mawlâ Muḥammad al-Ḥanafî شمس الدين مولی محمد الحنفی.

Beginning:—

قل شكر الله سعيه الحمد لله الحمد هو الثناء الجميل الاختيارى
من نعمه او غيرها الخ *

The author, Mawlâ Muḥammad al-Ḥanafî, who flourished in the middle of the 10th century of the Hijrah, was a disciple of Amîr Jamâladdin 'Atâ' allâh al-Ḥusainî (d. A.H. 930=A.D. 1524), as appears from the following note on the title-page: a note, said to be a copy of one written by the author himself:—

ترمذی غیر از سنن جامع تصنیفات دارد از آنجمله یکی شمائل
النبی است علیه الصلوٰۃ والسلام و آن از احسن شمائل و کتبی است
که درین باب تصنیف کرده اند و میامن و برکات بسیار دارد و برای هر مهم
که بخوانند مقصود حاصل شود و این معنی مجرب گشته کذا افاد شیخنا
و استاذنا الامیر جمال الدین عطاء الله مدظله العالی فی شرح المشکوٰۃ
و فقیر این سخن را از ایشان شنوده ام - نقلت هذه الفائدة من خط استاذ
المكفین و سدد المدققین مولی الحنفی الملة والدین *

Khwând Amir, in the Ḥabib as-Siyar, vol iii, *Juz* iii, p. 349, while speaking of Mawlâ Muḥammad al-Ḥanafî in the present tense describes him as a man of vast learning and some piety; adding that he held the post of professor in the Sultâniyah Madrasah of Harât.

The work was completed, as stated by the author at the end, on Tuesday, the 6th Jumâdâ I, A.H. 926=A.D. 1520.

Written in small and close Nasta'liq, with some marginal notes marked with the words منه مدظله. The headings are in red. Slightly water-stained.

Dated A.H. 935=A.D. 1529.

Two seals bearing the inscription **محب احباب عند الوفاة** are found at the end. The title-page also contains three seals, but illegible.

No. 985.

fol. 136; lines 19; size 10×7 ; 7×4 .

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

The unique copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî.

The author, who does not reveal his name, refers on fol. 86^a to Sayyid Aşiladdin, whom he calls استاذ الاستاذ (the teacher's teacher). This Aşiladdin, whose full name was Amir Sayyid Aşiladdin 'Abdallâh bin 'Abdarrahmân al-Husainî ash-Shirâzi, wrote a comprehensive history of the Prophet, entitled *Durj ad-Durar* (see Lib. Cat., vol. vi, No. 485), and died in A.H. 883=A.D. 1478. See Ḥabîb as-Siyar, vol. iii, *Juz* iii, p. 335.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الحافظ
ابو عيسى محمد بن عيسى بن سورة الترمذي المصنف رحمه الله باب
ما جاء في خلق رسول الله صلى الله عليه وسلم اى هذا باب في بيان
احاديث وارادة في خلق رسول الله النخ *

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamâ'il* of At-Tirmidî.

No. 986.

fol. 275; lines 25; size $8\frac{1}{2} \times 6$; 6×4 .

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

A copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Zainaddin 'Abdarrahmân Muḥammad bin Tâj al-'Ârifin bin

زين الدين عبد الرؤف محمد 'Alī bin Zayn al-'Ābidīn al-Haddādi al-Munāwī (d. A.H. 1031 = A.D. 1622; see Lib. Cat., vol. v, part ii. No. 420).

Beginning :—

شمانل اهل الفضائل فى الحديث و القديم و عوائد ارباب الفوائد
 في كل مطلع فوهم حمد الذات المتعالية المستوجبة لكل كمال و جلال
 و جمال و تعظيم النعم *

In the preface, the author mentions two commentaries on the *Shamā'il* of At-Tirmidī, one by 'Iṣmāddīn al-Isfarā'īnī (No 982 above), and the other by Ibn Ḥajar al-Haiṣami (d. A.H. 973 = A.D. 1565). The former, says our author, although a good production, contains some merely conjectural and hypothetical explanations; while the latter, based on the former, curtails important matter, and he zealously reprimands the author for spending time over unnecessary points. Our author, being requested by some of his learned friends, wrote the present work, selecting materials from both the commentaries, with handsome additions of his own. The former is referred to with the initial of its author's name, viz., *العصام*, and the latter with the word *الشارح*. The work was completed, as stated by the author at the end, in A.H. 999 = A.D. 1591.

For other copies see Alger, No. 1666; Yem, No. 241; Rāḡib Pāshā, No. 281; Nūr 'Uṣmāniyah, No. 1034; Ayā Ṣūfiyah, No. 601; and Āṣafiyaḥ, p. 870. See also Ḥāḡ. Khal., vol. iv, p. 71; and Brock., vol. i, p. 162.

The present copy was transcribed, as stated in the following colophon, from the author's original draft :—

قال المؤلف رحمه الله تعالى قد وافق الفراغ من هذا التعليق
 الميمون سنة ٩٩٩ من هجرة المبعوث لكافة الانام عليه افضل
 الصلوة و اشرف السلام و كتبت هذه النسخة المباركة من نسخة اصل
 المؤلف على حسب الطاقة *

Written in Naskh, with occasional rubrics. Foll. 106^b and 107^a contain short lacunae.

Dated the 16th Ṣafar, A.H. 1056 = A.D. 1646.

A table of contents is prefixed to the work.

The title-page contains a short biographical notice of Naḡr bin Shumail, the well-known grammarian of Baṣrah, who died in A.H. 203 = A.D. 818.

No. 987.

foll. 334 : lines 17 ; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another incomplete copy of the same work. It corresponds with foll. 147^b–285^a of the preceding copy, and begins with the following chapter:—

باب ما جاء في صفة وضوء رسول الله على الله عليه و سلم *

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

No. 988.

foll. 277 ; lines 27 : size 9×6 : 7×4 .

المواهب المحمدية

AL-MAWĀHIB AL-MUḤAMMADĪYAH.

An autograph copy of the author's copious commentary on the same *Shamā'il an-Nabi* of At-Tirmidī, composed in A.H. 1196=A.D. 1782.

Author: Sulaimān bin 'Umar bin Maṣṣūr al-Ujaili ash-Shāfi'ī al-Azhari, called Al-Jamal الشمر بالجمل. He was born at Minyat al-Ujail (a village in Egypt). He studied in Cairo; served there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsir al-Jalālain* of As-Suyūṭī, entitled الفتوحات الإلهية; a commentary on *Al Hizb al-Kabir* of Ash-Shāḍilī (d. A.H. 656=A.D. 1258), entitled القول المنير في شرح الحرب الكبرى; and a glossary on the *Fath al-Wahhāb* of Abū Yahyā Zakariyā al-Anṣārī (d. A.H. 926=A.D. 1520). He died in A.H. 1204=A.D. 1790. See Iktifā' al-Qunū', p. 116; and Brock., vol. ii, p. 354.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين
... اما بعد لما كانت معرفة احاديثه على الله عليه و سلم ابرك العلوم
و افضلها النج *

We are told in the preface that the present work is really an abridgment of Al-Munâwî's commentary on the *Shamâ'il an-Nabi* of At-Tirmidî (No. 986 above), with some additions from sources to which the author constantly refers.

No copy of the work is noticed in any other catalogue.

Written in cursive Naskh, with occasional rubrics. The numerous additions and alterations and the general appearance of the MS. suggest that it is the author's original draft.

Dated A.H. 1196=A.D. 1782.

No. 989.

fol. 203 : lines 23--25 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

دلائل النبوة

DALÂ'IL AN-NUBÛWAT.

A fairly old copy of the *Dalâ'il an-Nubûwat*, a work containing proofs of Muḥammad's prophetic mission : complete in three *Juz*.

Author: Abû Nuraïm Aḥmad bin Abdallâh bin Aḥmad bin Ishâq al-Isfahânî اسحاق بن احمد بن عبد الله بن احمد بن اسحاق الاسفاهاني, a well-versed traditionist and a Ṣūfî of great eminence. He was born in Rajab, A.H. 336=A.D. 948, or according to some in A.H. 334=A.D. 946. In A.H. 356=A.D. 967, he travelled to Baḡdâd and subsequently visited other places, such as Baṣrah, Kûfah and Naisâpûr, for the sake of acquiring knowledge. He wrote several books, and died at Isfahân on Sunday, the 21st Muḥarram, A.H. 430=A.D. 1038. For his life and works see *Ṭabaqât* by Ibn al-Mulaqqin, fol. 26^b; *Ṭabaqât* by Al-Isnawî, fol. 228^b; *Ṭabaqât al-Kubrâ* by As-Subki, vol. iii, fol. 136^b; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 27^b; *Taḍkirat al-Huffâẓ*, vol. iii, p. 291; *Yâqût*, vol. i, p. 806; *Al-Ansâb* by As-Sam'ânî, fol. 41^a; *Mir'ât al-Janân*, fol. 253^a; Ibn Kḥallikân (De Slane's translation), vol. i, p. 74; *Dustûr al-ʿIlâm*, fol. 142^a; and Brock., vol. i, p. 362.

Beginning:—

احمد لله و سلام على عباده ادين اعطفا اخبرنا الشيخ الامام الفقيه
العالم الثقة الحافظ سعد الخير ابن محمد بن سهل الانصاري رحمه الله قراءة
عليه ونحن نسمع و ذلك في سنة تسع و ثلثين و خمس مائة في منزله

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines, he gives in this work a correct and authenticated account to refute all disbelievers.

The work is divided into the following chapters:—

Fol. 4^a. باب ذكر الاخبار الواردة في المعراج

Fol. 31^a. باب ذكر الاسئلة في المعراج

Fol. 38^a. باب في ذكر الخصائص التي خص بها نبينا صلوات الله عليه و
سلامه في ليلة المعراج *

Fol. 47^a. باب واخذلغوا في روضة الله سبحانه ليلة المعراج

Fol. 50^b. باب ذكر لطائف المعراج

Fol. 54^a. باب في ذكر ما قال شيوخ المنصوفة في ذلك

Fol. 61^a. باب في تفسير قوله والنجم اذا هوى

No other copy of the work is known.

Written in good Naskh. Short lacunae are found on foll. 2^a, 16^a and 17^a. The headings of the chapters are in red.

Not dated. Probably 15th century.

There are some marginal notes by Ahmad bin Muhammad bin Ahmad bin Abdalwahhâb al-Husainî al-Hasanî al-Misrî, and in one at the end he says that while studying the MS., A.H. 880 = A.D. 1475, he corrected it throughout.

No. 991.

foll. 341 ; lines 15 : size 10 × 7 ; 6¼ × 4.

الشفاء بتعريف حقوق المصطفى

ASH-SHIFÂ' BITA'RÎF HUQÛQ AL-MUŞTAFÂ.

A very authentic and reliable work on the excellencies and merits of the Prophet, and the obligations of people towards him, by Qâdî Abu'l-Faḍl 'Iyâḍ bin Mūsâ bin 'Iyâḍ al-Yahsubî al-Mâlîkî Qâḍî Abu'l-fuṣṣl 'Abâs bin Mūsâ bin 'Abâs al-Baḥṣabî al-Mâlîkî (d. A.H. 544 = A.D. 1149 ; see Lib. Cat., vol. v, part i. No. 207).

Beginning:—

* الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى النخ *

For the contents of the work see Berlin, No. 2559. See also Br. Mus. Suppl., No. 159; India Office, No. 163; Paris, Nos. 1953-6; Goth., No. 719; Cairo, vol. i, pp. 245, 288; Leyden, No. 2,000; Hûr Lailâ, Nos. 130, 131; Bashir Âgâ, No. 157; Waliaddin, Nos. 764-769; Hamidiyah, Nos. 368-373; Yekî Jâmi', No. 262; Nûr 'Uṣmâniyah Nos. 1126-1165; Ayâ Şûfiyah, No. 745; Bûhâr, No. 24; Râmpûr, p. 658; and Kôpr., No. 352. For commentaries and abridgment see Hâj. Khal., vol. iv, pp. 56-62; and Brock., vol. i, p. 369.

The work has been several times printed, viz., in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312. It has been twice lithographed in India, viz., in A.H. 1279 and 1287.

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders.

Dated A.H. 990=A.D. 1582.

No. 992.

toll. 274 · lines 19 : size $12\frac{1}{4} \times 7\frac{3}{4}$: $9 \times 4\frac{1}{4}$.

The Same.

A very good and valuable copy of the same work.

Beginning :—

و عائلته وسلامه على خير خلقه محمد وآله وصحبه - اخبرنا الشيخ
الاجل الفقيه الامام الاديب الفاضل ابو عبدالله محمد بن احمد بن
جبير بن محمد بن جبير بن سعيد بن جبير الكفائي بقرآنى عليه فى
الحادى والعشرين نجمادى الآخرة سنة ثلاث عشرة وست مائة بفتح
الاسكندرية قال اخبرنا الشيخ الفقيه القاضى الامام الحسيب ابو عبد الله
محمد بن ابى محمد عبدالله بن الفقيه القاضى الامام العالم ابى
عبد الله محمد بن عيسى التميمى اجازة قال اخبرنا القاضى الفقيه الامام
الارشد الحافظ الفاضل الاديب علم الحفظ ابو الفضل عياض بن موسى
بن عياض اليحصبي رحمه الله سمعنا منه قال الحمد لله المتوفى باسمه
الاسمى الخ •

Written in beautiful Naskh, with a tastefully illuminated frontispiece, within gold, blue and black ruled borders. The words *Qism*, *Bâb*, and *Fasl* are generally written in gold, while the headings of the chapters are in red. Two fly-leaves at the beginning contain a table of contents of the work.

Not dated. Probably 17th century.

No. 993.

fol. 247 ; lines 23 ; size 8×5 ; 6×3 .

The Same.

Another copy of the same work, beginning as usual. A large number of the folios are misplaced, while some are wanting. A fly-leaf, containing a biographical account of the author, is erroneously interposed in the text after fol. 241. The last folio, which is wrongly placed after fol. 242, contains the following colophon:—

تمت الكتاب الشفاء على يد العبد الضعيف الفقير إلى رحمة
ربه القدير الراجي عفو الله وغفرانه على بن إبراهيم غفر الله له ولوالديه
ولجميع المسلمين و كان الفراغ من نسخه يوم السبت الرابع والعشرين
من شهر صفر الخير سنة احدى وسبعين ومائة و الف *

Written in fair minute Naskh, with some marginal notes, derived from Al-Khafâjî's commentary (No. 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday, the 24th Safar, A.H. 1171 = A.D. 1757.

Scribe : على بن ابراهيم.

No. 994.

fol. 290 : lines 19 : size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work.

Beginning:—

اخبونا شيخنا وسيدنا الشيخ الفقيه الامام العالم الحافظ المتقن صدر
المحدثين عمدة المحققين زكي الدين ابو محمد عبد العظيم بن عبد الفوي

بن عبد الله المندري نعمة الله بمغفرته واثابه الجدة برحمته قال انبأنا
 الشيخ اجل الفاضل ابو الكسين محمد بن احمد بن جبير الكذاني
 الاندلسي قال الفقيه القاضى الامام العالم الكاظم
 بن الفضل عياض بن موسى بن عياض اليكصبى رضي الله عنه وارضاه
 الحمد لله المتفرد باسمه الاسمى النخ *

Written in Arabian Naskh, within double red-ruled borders.
 The headings are in red.

Dated Monday, the 19th Shawwāl, A.H. 1240 = A.D. 1824.

No. 995.

fol. 431 : lines 17 size $9 \times 6 : 6\frac{1}{4} \times 3\frac{1}{4}$.

شرح الشفاء

SHARH ASH-SHIFA'.

A commentary on the preceding work, by 'Alī bin Sultān
 Muḥammad al-Qārī al-Harawī العلوي (d. A.H.
 1014 = A.D. 1605 : see Lib. Cat., vol. v, part i, No. 237).

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي افرق القوفان شفاؤ لما في الصدر وهدي ورحمة
 للمؤمنين النخ *

This concise but useful commentary, according to the colophon
 of vol. ii (see No. 996 below), was completed at Mecca in the middle
 of Ramaḍān, A.H. 1011 = A.D. 1603.

The present volume ends with the third *Bab* of the first *Qism*,
 dealing with the prerogatives that the Prophet enjoyed according to
 the Qurān and the Ḥaḍīṣ.

For other copies of the work see Paris, No. 1958 : Hamidiyah,
 Nos. 331-334 ; Nūr 'Uṣmāniyah, Nos. 997-1021 : Ayā Şūfiyah, No.
 588 ; Köpr., No. 312 ; and Cairo, vol. i, p. 359. See also Brock
 vol. i, p. 369 ; and Hāj. Khal., vol. iv, p. 61.

The work has been printed in two vols., Constantinople, A.H.
 1290.

Written in fair Naskh, with an illuminated 'Unwân and a gilded frontispiece. The quotations from the text are in red.

• Not dated Probably 19th century.

No. 996.

fol. 380; lines 25; size 9×6 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Vol. II.

The second volume of the same commentary, beginning with the second *Qism*, dealing with the obligations of people towards the Prophet.

The colophon runs thus:—

فرغ مؤلفه رحمه الله و سلفه اواسط رمضان المبارك عام احد عشر
بعد الالف من الهجرة النبوية الى المدينة السعيدة وذلك بمكة المكرمة
الامينة *

The colophon is followed by a few short anonymous poems in praise of the present work.

Written in minute Naskh, with the headings in red. The quotations from the text are underlined with red.

Dated Thursday, the 17th Rabi' II, A.H. 1226=A.D. 1811.

No. 997.

fol. 546; lines 25; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

نسيم الرياض

NASÎM AR-RIYÂD.

The first volume of a comprehensive commentary on the same work, by Shihâbaddin Ahmad bin Muhammad bin 'Umar al-Khafâfî al-Miṣrî (شهاب الدين احمد بن محمد بن عمر الخفاجي المصري (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:—

الحمد لله الذي نور الخائفين ببعثة الغور المبين الخ *

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it *نسيم الرغاس في شرح شفاء القاضي عياض*. He completed it in A.H. 1058=A.D. 1648.

The present volume ends with the following heading :—

فصل في انشقاق القمر وحسب الشمس *

For other copies of the work see Alger, Nos. 1673-6: Yem. Nos. 238-40; Hūr Lailā, Nos. 104-7; Hamidiyah, Nos. 335-7: Nūr 'Uṣmāniyah, Nos. 983-96; Ayâ Şufiyah, No. 592; Köpr., No. 302: Cairo, vol. i. p. 443; and Bûhâr, No. 25. See also Hâj. Khal., vol. iv. p. 61; and Brock., vol. i. p. 369.

The work has been printed in four vols.. Constantinople. A.H. 1267.

Written in elegant Naskh, with quotations from the text in red. Not dated. Probably 18th century.

No. 998.

fol. 291: lines 29: size $10\frac{1}{4} \times 6\frac{1}{2}$: $8 \times 4\frac{1}{4}$.

The Same.

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second *Juz*, beginning with *فصل واما الضرب الثالث فهو مختلف الحالات* and ending with *فصل ومن معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم له*.

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

No. 999.

fol. 286; lines 35; size $11 \times 7\frac{3}{4}$: $8\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

Another detached volume of the same work, designated in the following colophon as the third *Juz*:—

وقد تم الجزء الثالث من شرح الشفاء و يتلوه الجزء الرابع والله اعلم و يتلوه في الرابع فصل و اما قوله صلى الله عليه وسلم *

Beginning :—

- فصل من معجزاته على الله عليه وسلم في احياء الموتى و كلامهم
نه النج *

Written in fair Naskh, with quotations from the text in red
Slightly water-stained. The first sixty folios are worm-eaten.

Not dated. Probably 18th century.

No. 1000.

fol. 398; lines 33; size $11\frac{3}{4} \times 8$; $8\frac{1}{4} \times 5$.

The Same.

Another copy of the second *Juz* of the same work. beginning
with فصل في فضله صلى الله عليه وسلم بما تضمنه كرامة الاسراء and ending
with فصل و من اعظامه و اكباره صلى الله عليه وسلم.

Colophon :—

تم الجزء الثاني من شرح الشفاء للشهاب على التمام و الكمال
..... و يتلوه الباب الرابع من القسم الثاني في حكم الصلاة عليه صلى
الله عليه وسلم *

Written in fair Naskh, with quotations from the text in red.

Not dated. Probably 18th century.

The title-page contains a note in Turkish, dated A.H. 1227 = A.D.
1812, indicating that the MS. was once given by Hâfiz Waliaddîn
Pâshâ to a Madrasah in Constantinople.

No. 1001.

fol. 83; lines 21; size 10×7 ; $7\frac{1}{4} \times 5$.

وسيلة المتعبدين الى متابعه سيد المرسلين

WASÎLAT AL-MUTA'ABBIDÎN ILÂ
MUTÂBÎ'AT SAYYID
AL-MURSALÎN.

The unique copy of a comprehensive work on the life, miracles,
and distinctive attributes of the Prophet, based on traditions

Author: Muḥammad Abū Ḥafṣ 'Umar bin Muḥammad bin Khidr al-Mallā' al-Irbili al-Mawsili **مُعَبِّنُ الدِّينِ أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ بْنِ خَذِرٍ الْإِربِلِيِّ الْمَوْسِلِيِّ الْمَلَّاءِ الْإِربِلِيِّ الْمُوصِلِيِّ**.

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qur'ān, his comments on some verses of the Qur'ān, his lectures, admonitions, precepts and interpretations of dreams.

Beginning:—

كتاب اذكاره و دعواته و قرآته و تفسيره و خطبه و مواظبه و وصاياه و نحو
الكتاب الرابع من كتاب الوسيلة و عدد ابوابه عشرين باباً الباب
الاول في ذكره و تسبيحه - كان صلى الله عليه و سلم كثير الذكر لله على كل
حال في قيامه و قعوده و سائر احواله الخ *

The author, a native of Mawsil, was a man of great piety and vast learning, especially well-versed in *Hadīṣ* and *Tafsir*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallā'*. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him, and flocked round him to seek his blessings. Every year in the month of Rabi' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawsil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultān Nūraddīn Maḥmūd bin Zangī (A.H. 541-569=A.D. 1146-1174) erected a mosque and a madrasah in that part of the city of Mawsil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultān, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See *Kitāb ar-Rawḍatayn*, fol. 217^b.

The exact date of the author's death cannot be traced. From an autograph note, dated A.H. 569=A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows:—

- I. Fol. 3^a. الباب الاول في ذكره الله وتسبيحه
- II. Fol. 5^a. الباب الثاني في كيفية دعائه و اوقات دعائه
- III. Fol. 5^b. الباب الثالث في ذكر دعائه بكرة و عشبة
- IV. Fol. 8^b. الباب الرابع في ذكر جامع ادعيته
- V. Fol. 10^a. الباب الخامس في ذكر استغفارة و استعاذته
- VI. Fol. 12^a. الباب السادس في اذكاره في يومه و ليلته
- VII. Fol. 16^b. الباب السابع في ذكر الصلوة عليه
- VIII. Fol. 17^b. الباب الثامن في اذكاره و ادعيته عند ما يعرض
من الامور و الحوادث *
- IX. Fol. 22^a. الباب التاسع في ذكر دعائه بعد ركعتي الفجر
- X. Fol. 23^a. الباب العاشر فيما يقوله بعد صلاة الصبح و بفعله
- XI. Fol. 24^b. الباب الحادى عشر فيما كان يقوله بعد صلاة الظهر
- XII. Fol. 25^b. الباب الثاني عشر فيما قاله بعد صلاة العصر
- XIII. Fol. 26^b. الباب الثالث عشر في ذكر قوله بعد صلاة المغرب
- XIV. Fol. 27^a. الباب الرابع عشر في قوله بعد العشاء و التماسه
الدعاء من الناس والبركة *
- XV. Fol. 28^a. الباب الخامس عشر في اذكاره و ادعيته في الحج
و العمرة *
- XVI. Fol. 30^b. الباب السادس عشر في ذكر تلاوته القرآن و تجربته
له و مدة ابام قرأته و دعائه عند ختمه *
- XVII. Fol. 33^b. الباب السابع عشر في كيفية قرأته و حروف قرأته
- XVIII. Fol. 38^a. الباب الثامن عشر فيما فسره من الآيات
- XIX. Fol. 48^b. الباب التاسع عشر في ذكر خطبه
- XX. Fol. 66^a. الباب العشرون في ذكر مواعظه و وصاياه و مناطق
به من فصيح الكلام و ما أوله من الاحلام *

The colophon runs thus:—

تم كتاب الاذكار و الدعوات و الخطب و المواعظ و الوصايا و تاريخ الاحلام
و الحمد لله رب العالمين - يتلوه كتاب الطهارة و الصلوات و هو الكتاب
الخامس من الوسيلة *

The work is noticed by Hâj. Khal., vol. vi, p. 440.

Written in Naskh, with occasional vowel-points. Not dated.

Probably 12th century.

The title-page bears the following four seals:—

1. A seal bearing the inscription سمى جامع القرآن عثمان.
2. A seal bearing the name of Shaikh Muḥammad Fāḍil bin Shaikh Hâmid, dated A.H. 1114=A.D. 1702.
3. A seal bearing the inscription يا معنود.
4. A seal bearing the name of Shaikh Bahâdur, dated A.H. 1194=A.D. 1780.

No. 1002.

fol. 131; lines 21; size 10×7; 7¼×5.

The Same.

The sixth book of the same work. It deals with the Prophet's fasting, alms and the Ḥajj (pilgrimage), accompanied by his commandments and judgments.

Beginning:—

الكتاب السادس في ذكر صيامه وصدقته و حجته و عمرته و احكامه
وقضاياه وهو الكتاب السادس من كتاب الوسيلة و عدة ابوابه عشرين
بابا النح *

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر صيامه قبل رمضان و ذكر فرضه
و فضله و روعة الهلال *
- II. Fol. 4^b. الباب الثاني في ذكر سعوره و صيامه و ما كان
يفعله في صومه من التقبيل وغيره *
- III. Fol. 6^a. الباب الثالث في ذكر صيامه في غير رمضان و
الوصال فيه *
- IV. Fol. 8^b. الباب الرابع في قوله عند افطاره و ما كان يفطر عليه
و وقت فطوره *
- V. Fol. 9^a. الباب الخامس في ذكر صيامه في السفر و الحضر
و الافطار بعد الشروع في الصوم و اقاربه
المتطوع على صومه *
- VI. Fol. 10^a. الباب السادس في اعتكافه و اعماله في رمضان

- VII. Fol. 12^b. الباب السابع في قوله في ليلة القدر
- VIII. Fol. 13^b. الباب الثامن في ذكر صدقة الفطر وغيرها
- IX. Fol. 30^b. الباب التاسع في ذكر حجة و عمرته و ذكر الميقات و الاحرام *
- X. Fol. 41^b. الباب العاشر في ذكر دخول مكة و الطواف و السعى *
- XI. Fol. 45^b. الباب الحادى عشر في ذكر الرواح الى عرفة و الوقوف بها و الدفع و ايام منى *
- XII. Fol. 52^a. الباب الثاني عشر في ذكر التحليلات و ايام منى
- XIII. Fol. 59^a. الباب الثالث عشر في ذكر مكة و المدينة و قوله فيها *
- XIV. Fol. 64^a. الباب الرابع عشر في ذكر قضائه و حكمه في الدعوى و البيئات *
- XV. Fol. 75^a. الباب الخامس عشر في ذكر حكمه في القصاص و الديات و العفو *
- XVI. Fol. 82^b. الباب السادس عشر في ذكر العقل و القسامة و قطع يد السارق *
- XVII. Fol. 85^b. الباب السابع عشر في ذكر حكمه في الزاني و القاذ و شارب الخمر *
- XVIII. Fol. 91^a. الباب الثامن عشر في ذكر حكمه في النكاح و الطلاق و الظهار و غير ذلك *
- XIX. Fol. 102^a. الباب التاسع عشر في ذكر حكمه في الزكوة و الجزية و الميراث و غير ذلك *
- XX. Fol. 108^b. الباب العشرون في ذكر مسائل سئلها فاجاب عنها

The colophon runs thus:—

تم كتاب صومه و صدقته و حجة و عمرته و احكامه و قضايا و ما سئل عنه و اجاب و الحمد لله رب العالمين - يتلوه كتاب اسفاره و مغازيه و سراياه و بعوته وهو السابع من كتاب الوسيلة ان شاء الله تعالى *

In a note at the end, the scribe, Aḥmad bin 'Umar bin Muḥammad bin Ibrāhīm bin Aḥmad, states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabi' I, A.H. 569=A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu's-Sa'adât 'Abdalqâhir bin al-Ḥasan bin 'Alî ash-Shahrazûrî (who was born in A.H. 537=A.D. 1143, and died in A.H. 571=A.D. 1176; see *Tabaqât* by Al-Isnawî, fol. 138^a); his son, Najmaddin Abû Manşûr; Sharafaddin Abû Manşûr Muḥammad al-'Alawî; Shaikh Abû Manşûr 'Îsâ bin Abî'l-Qâsim; 'Imâdaddin Abû Muḥammad 'Abdallâh bin al-Ḥasan bin al-Ḥusain bin Abî's-Sinân ash-Shâhid; his son, Abû Manşûr Muḥammad; and Jamâladdin Abu'l-Barakât 'Alî bin al-Ḥasan bin 'Alî bin al-Ḥasan bin 'Imâd. The note runs thus:—

سمع هذا المجلد وهو المجلد الثالث و يشتمل على الكتاب
الخامس و السادس من كتاب وسيلة المتعبدین على مؤلفه الشيخ الاجل
السيد معين الدين علم الهدى ابى حفص عمر بن محمد بن الخضر
الملاء و اعلى في الدارين درجاته السادة الاجلاء سيدنا السيد الاجل
الامام العالم الاوحد الاكمل الرضى حجة الدين تاج الاسلام قاضى القضاة
جمال الملة بهاء الاسلام امام الحرمين رئيس العلماء سيداى
ابو السعادات عبد القاهر بن الحسن بن على بن القسم الشهر زوى
ثبت الله مجده ولده الاجل السيد نجم الدين ابو منصور حرسه
الله و السيد الاجل الفقيه شرف الدين شيخ الاسلام ابو منصور محمد
بن ... بن محمد بن عبد الله العلوى دام علوه سمع الكتاب
الاول و اكثر الثنائى و الشيخ الامين العدل ابو منصور عيسى بن ابى القسم
..... و الشيخ الامين العدل عماد الدين ابو محمد عبد الله بن الحسن
بن الحسين بن ابى السنان الشاهد ولده ابو منصور محمد و صح لهم ذلك
بقرأة الشيخ الامام الامين العدل جمال الدين ابى البركات على بن الحسن
بن علي بن الحسن بن عماد معظه و صح لهم الباقي بقرأة ناسخ الكتاب
احمد بن عمر بن محمد بن ابراهيم بن احمد و ذلك في مجالس
عدة آخرها الثلثاء سادس شهر ربيع الاول سنة تسع و ستين و خمسمائة *

The above note is attested by the author in his own hand thus:—

صح للجماعة المذكورين هذا السماع في التأريخ المذكور كتبه عمر بن
 • محمد بن الخضر ومن سمع أيضاً أبو محمد عبد الله بن محمد بن
 على بن الشاك المعروف بالقطب سلمه الله *

Written in fair Naskh, with occasional vowel-points. Not dated.
 Evidently 12th century. Slightly worm-eaten and water-stained.

The title-page bears the same seals as are found in the preceding volume.

No. 1003.

fol. 79; lines 21; size 10×7 ; $7\frac{1}{4} \times 5$.

The Same.

The eighth book of the same work. It deals with the Prophet's receiving deputations from various Arab tribes; his letters addressed to kings and chiefs of tribes; his appreciation of panegyric poems and the rewarding of their authors; and his occasional utterance of foreign and strange words.

Beginning:—

الكتاب الثامن من كتاب الوسيلة وهو يشتمل على ذكر وفادة الوفود
 عليه و مكاتباته الى الملوك و القبائل و مدائح الشعراء له و استماعه
 و جوايزه عليه و قوله فيه و ما نطق به من اللغات و عدة ابوابه عشرون بابا -
 الباب الاول في ذكر وفد ثقيف النخ *

The twenty chapters are as follows:—

- | | |
|----------------------------|---|
| I. Fol. 2 ^a . | الباب الاول في ذكر وفد ثقيف |
| II. Fol. 4 ^a . | الباب الثاني في ذكر وفد تميم |
| III. Fol. 6 ^a . | الباب الثالث في ذكر وفد بني عامر و وفد بني سعد
بن بكر * |
| IV. Fol. 7 ^b . | الباب الرابع في ذكر وفد الجارود بن عمرو في وفد
عبد القيس * |
| V. Fol. 10 ^b . | الباب الخامس في ذكر وفد بني حنيفة |
| VI. Fol. 11 ^a . | الباب السادس في ذكر وفد طي |

- VII. Fol. 13^a. الباب السابع في ذكر وفد زبدي
- VIII. Fol. 13^b. الباب الثامن في ذكر وفد كندة وصرى
- IX. Fol. 15^a. الباب التاسع في ذكر وفد طمعة بن ابي زهير
النخدي *
- X. Fol. 16^a. الباب العاشر في ذكر وفد بنى العارث و وفد
همدان *
- XI. Fol. 17^a. الباب الحادى عشر في ذكر وفد مروة بن قيس و
وفد سلامان الذين دعا لهم *
- XII. Fol. 18^b. الباب الثاني عشر في ذكر مسائل سألتها اليسود لها
وفدوا على رسول الله -
- XIII. Fol. 27^a. الباب الثالث عشر في ذكر كتبه النبي الملوكة و
قبائل العرب وغيرهم *
- XIV. Fol. 35^b. الباب الرابع عشر في ذكر استماعه الشعر و تملته
به و حبه المدح +
- XV. Fol. 40^a. الباب الخامس عشر في ذكر ما مدح به في
طفولته الى ان بعث *
- XVI. Fol. 47^a. الباب السادس عشر في ذكر مدائح الصديق و
مدائح عمر و على *
- XVII. Fol. 56^b. الباب السابع عشر في ذكر مدح ابن الزبير و
كعب بن زهير و الاعشى *
- XVIII. Fol. 60^a. الباب الثامن عشر في مدائح العباس بن مرداس
وغيرة من الشعراء *
- XIX. Fol. 68^b. الباب التاسع عشر في ذكر ما قال عند سماع الشعر
و ما فعله و جوائز للشعراء *
- XX. Fol. 77^a. الباب العشرون في ذكر مناطق به من غريب اللغة
العربية و ما تكلم به عن اللغة العجمية
التركية و الفارسية و الحبشية وغيرها *

The colophon runs thus:—

تم كتاب وفادة الوفود عليه و مدح المادحين له و الحمد لله رب
العالمين - يتلوه كتاب خصائصه التي خص بها دون الامة و ما خصت به
امته دون الامم و ذكر ما خص به الزمان و المكان وهو الكتاب التاسع من
كتاب الوسيلة انشاء الله تعالى *

Written apparently in the same hand as the above.

Not dated. Probably 12th century.

Fol. 41 should come after fol. 59.

A seal bearing the name of a certain Shaikh Bahâdur, dated A.H. 1194=A.D. 1780, is found on fol. 2^a.

No. 1004.

fol. 94 ; lines 21 ; size 10×7 ; $7\frac{1}{2} \times 5$.

The Same.

The ninth book of the same work. It deals with the distinctive attributes and prerogatives of the Prophet.

Beginning:—

كتاب الخصائص التي خص بها النبي صلى الله عليه وسلم دون امته
وما خصت به امته دون الامم وما خص به احاد الامة وما خص به
الزمان والمكان وما خص به آى القران وذكر فضله على سائر الانبياء
وفضل امته على سائر الامم وهو الكتاب التاسع من كتاب الوسيلة وعدة
بوابه عشرون بابا - الباب الاول في ذكر ما خص به في نفسه الخ *

On the title-page, the present book is wrongly designated as the fifth.

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر ما خص به في نفسه من شرف
العشيرة والنسب والبيت وخاتم النبوة و
الغمامة *
- II. Fol. 11^b. الباب الثاني في ذكر ما خص به في الصلوة و
شروط الصلوة مما وجب عليه في ذلك و
ايح له *
- III. Fol. 16^a. الباب الثالث في ذكر ما خص به في الصدقة وما
حرم عليه من البدنة وما ايح له *
- IV. Fol. 18^a. الباب الرابع في ذكر ما خص به في الصيام و
ايح له فيه *
- V. Fol. 18^b. الباب الخامس في ذكر ما خص به في الحج وما
ايح له فيه *

- VI. Fol. 20^a. الباب السادس في ذكر ماخص به في الجهاد
و الغنيمه *
- VII. Fol. 21^a. الباب السابع في ذكر ماخص به في النكاح
- VIII. Fol. 30^b. الباب الثامن في ذكر ماخص به في الاكل و
الماكل *
- IX. Fol. 31^b. الباب التاسع في ذكر ما خص به من النهي عن
النظر الى زهرة الحياة الدنيا *
- X. Fol. 33^a. الباب العاشر في ذكر ماخص به من مساعدة الامة
على ابراء دهمهم من الحقوق اذا عجزوا
عنها من دين و دم و كفارة و نحو ذلك *
- XI. Fol. 34^b. الباب الحادي عشر فيما خص به من تحريم خائنة
الاعدن عليه و اختصاصه بذلك *
- XII. Fol. 35^a. الباب الثاني عشر في ذكر جامع لماخص به مما
ذكرناه و ما لم نذكره *
- XIII. Fol. 37^b. الباب الثالث عشر في ذكر ما خص به احاد امته
- XIV. Fol. 40^a. الباب الرابع عشر في ذكر ما خصت به امته دون
الامم *
- XV. Fol. 44^a. الباب الخامس عشر في ذكر ما خص به الزمان
- XVI. Fol. 69^b. الباب السادس عشر في ذكر ما خص به المكان
- XVII. Fol. 80^b. الباب السابع عشر في ذكر ما خص به بعض سور
القران و آيات منه *
- XVIII. Fol. 88^b. الباب الثامن عشر في ذكر نكته لما يتغير من
احواله و احواله على سر ذلك *
- XIX. Fol. 90^a. الباب التاسع عشر في ذكر فضل النبي صلى الله
عليه وسلم على سائر الانبياء *
- XX. Fol. 92^a. الباب العشرون في ذكر فضل امته على سائر الامم

The colophon runs thus:—

تم كتاب الخصائص و لله الحمد و المنة - يتلوه الكتاب العاشر من
كتاب الوسيلة و هو كتاب سيرته في مدخله و مخرجه و جلوسه و مجلسه
و بيعه و ابتياعه و سيرته مع اصحابه و اهل بيته و الناس اجمعين انشاء الله
تعالى *

It appears, from the original pagination of the folios, that foll. 79 and 81-88 should come in their proper order, but have been misplaced after foll. 88 and 70, respectively.

Written in fair Naskh, with occasional vowel-points.

Not dated. Probably 12th century.

No. 1005.

foll. 138; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

The Same.

The tenth book of the same work. It deals with the customs, manners, and behaviour of the Prophet's daily life, his affection for his wives and children, his love for his companions, and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end.

Beginning:—

الكتاب العاشر في ذكر سيرته في مدخله ومخرجه ومعاملته مع اصحابه واهل بيته و الناس اجمعين وهو الكتاب العاشر من كتاب الوسيلة وعدة ابوابه عشرون بابا النخ *

The twenty chapters are as follows:—

- I. Fol. 2^a. الباب الاول في ذكر مدخله ومخرجه وسيرته في ذلك *
- II. Fol. 4^a. الباب الثاني في ذكر استبدانه وسلامه وعصافحته
- III. Fol. 12^a. الباب الثالث في ذكر جلوسه ومجلسه وما يكون فيه *
- IV. Fol. 19^b. الباب الرابع في ذكر دخوله الى السوق ومعاملته
- V. Fol. 22^a. الباب الخامس في ذكر ابتاعه نفسه وتوكله
- VI. Fol. 25^b. الباب السادس في ذكر زيارته ونسبته على اصحابه
- VII. Fol. 31^b. الباب السابع في ذكر مشا وزنه لاصحابه
- VIII. Fol. 33^a. الباب الثامن في ذكر حبه لابي بكر وفوله فيه
- IX. Fol. 45^a. الباب التاسع في ذكر حبه لعمر وقوله فيه
- X. Fol. 52^a. الباب العاشر في ذكر حبه لعتمان وقوله فيه
- XI. Fol. 57^a. الباب الحادي عشر في ذكر حبه لعلي وقوله فيه

- XII. Fol. 71^a. الباب الثاني عشر في ذكر حبه لبقية اصحابه العشرة
وقوله فيهم *
- XIII. Fol. 76^b. الباب الثالث عشر في ذكر حبه لاهل بيته وقوله
فيهم
- XIV. Fol. 80^b. الباب الرابع عشر في ذكر حبه لفاطمه والحسن
والحسين *
- XV. Fol. 91^a. الباب الخامس عشر في ذكر مناقب ازواجه وقوله
في جميع اصحابه وحبه لهم *
- XVI. Fol. 99^b. الباب السادس عشر في ذكر رعايته للنساء
و الصبيان وقوله لهم و سماعه للدف
و الغناء *
- XVII. Fol. 105^a. الباب السابع عشر في ذكر نأديه بالمعجرات
للرجال من اصحابه وللنساء من اهله *
- XVIII. Fol. 108^a. الباب الثامن عشر في ذكر من سبه و لعنه و
دعا له و دعا عليه *
- XIX. Fol. 113^b. الباب التاسع عشر في ذكر جامع لسيرته مع
اصحابه و سيرتهم معه *
- XX. Fol. 126^a. الباب العشرون في ذكر اسماء اصحابه و اسماء
آبائهم رضي الله عنهم *

In the following colophon, we are told that the present copy was transcribed in A.H. 608=A.D. 1212 from the author's autograph copy, after the death of the author:—

يتلوه كتاب سيرته في اكله و ما كله و شربه و مشربه و لبسه و ملابسه
وسيرته مع ازواجه ان شاء الله تعالى - و وقع الفراغ منه في العشر الآخر
من المحرم من سنة ثمان و ستمائة من اهل المصنف و خطه رحمة
الله عليه *

Written in fair Naskh, with occasional vowel-points.

The correct order of the folios should be thus: 1-4, 14, 6-13, 5, 15-124, 126-127, 125, 128-138.

No. 1006.

fol. 218 ; lines 21 ; size 10×7 ; $7\frac{1}{4} \times 5$.

The Same.

The eleventh and twelfth books of the same work. The twelfth book, which is slightly incomplete at the end, is wrongly placed first.

The eleventh book (fol. 132^a-218) deals with the Prophet's mode of living, the various kinds of food which he used to eat, the times of his taking food, the prayers which he recited before and after taking his meals, his ready acceptance of presents and invitations, his hospitality and entertainment of guests, his attire, sleeping dress, mats and bed, his use of collyrium at the time of retiring to bed, the number of his wives, the feasts he gave at the time of his marriage, his strict observance of equity among his wives, the slaves liberated by him, his servants, horses, camels, mules, asses, arms, tents, saddles, bridles and other belongings.

The eleventh book is slightly defective at the beginning, but only one folio, containing the table of contents of this book, is wanting. It begins abruptly thus:—

الباب الثالث عشر في ذكر انواع اشربه - الباب الرابع عشر في ذكر لبسه و ملابسه و قوله اذا لبس جديدا و يوم لبسه النج *

The twenty chapters of the eleventh book are as follows:—

- I. Fol. 132^a. باب في ذكر ما كان يعتمد على قبل الاكل من الغسل و التسمية *
- II. Fol. 135^a. باب في ذكر ما كان ياكل عليه و اكنيته و قوله بعد الفراغ من الاكل *
- III. Fol. 136^a. باب في ذكر كيفية اكله و اوقات اكله
- IV. Fol. 139^b. باب في ذكر خيرة وادامه و قوله في الادام
- V. Fol. 142^a. باب في ذكر اكله اللحم و التردد و قوله فيما
- VI. Fol. 144^b. باب في ذكر اكله التمر و الرطب و الزبيب و العسل و السمسم و الزبد و العسل و الحلوى *
- VII. Fol. 148^b. باب في ذكر اكله الفاكهة و الخضراوات و قوله فيما
- VIII. Fol. 152^b. باب في ذكر جامع لادامه و انواع ماكله
- IX. Fol. 154^a. باب في ذكر ما تركه لم ياكله و اكله مع ذوي العاهات *

- X. Fol. 155^b. باب في ذكر اجابته الدعوة و ذكر ضيافته و قوله
في ذلك *
- XI. Fol. 162^b. باب في ذكر حبه للمدينة و قبوله لها و انابته عليه
و ما رد منها و ما قيل *
- XII. Fol. 166^a. باب في ذكر شربه و كدبة شربه و آنته شربه
و ما كان يقول اذا شرب *
- XIII. Fol. 169^b. باب في ذكر انواع اشربته
- XIV. Fol. 171^a. باب في ذكر لبسه و ملاسه و قوله اذا لبس جديدا
و يوم لبسه *
- XV. Fol. 179^a. باب في ذكر اثواب مناعه و نومه و ما كان يعتمد
في نومه و يقظنه *
- XVI. Fol. 184^a. باب في ذكر نكاحه و خطبته و صدقات نسائه
و عدة ازواجه *
- XVII. Fol. 193^a. باب في ذكر عرسه و ولائم عرسه صلى الله عليه
وسلم *
- XVIII. Fol. 200^a. باب في ذكر عدله بين نسائه و عشرته لمن
- XIX. Fol. 210^a. باب في ذكر مولياته و من اصطفى ممن و ذكر
مواليه و من اعنق من العبيد و الامناء *
- XX. Fol. 212^b. باب في ذكر دوائه و مناعه و سلاحه و شانه و
لقبته *

The twelfth book (foll. 1^a–131^b) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book:—

كتاب في ذكر رقاة و استرقائه و طبه و تطبيه و امراضه و موته و ما ظهر
من معجزاته بعد مماته و هو الكتاب الثاني [عشر] من كتاب الوسيلة و عدة
ابوابه عشرون بابا الخ *

Of the twenty chapters of the twelfth book, the second chapter (on the Prophet's medicine and medical treatment الباب الثاني في ذكر النبي في دوائه وطبائه) is wanting, while the third one (on the Prophet's diseases and his last illness الباب الثالث في ذكر امراضه ومرض موته) is defective at the beginning. The remaining chapters are as follows:—

- I. Fol. 2^a. باب في ذكر عبادته المرضي ورفاه واسترقائه
- IV. Fol. 13^b. باب في ذكر وصنه عند موته لاصحابه رضي الله عنهم *
- V. Fol. 14^a. باب في ذكر ما وجده عند الموت و ذكر موته
- VI. Fol. 18^a. باب ذكر شغله [sic غسله] و كفنه و دفنه صلى الله عليه وسلم *
- VII. Fol. 21^b. باب في ذكر ميراثه و من طلبه و ما كان الحكم فيه
- VIII. Fol. 34^b. باب في ذكر عزائه و مصابه
- IX. Fol. 35^b. باب في ذكر مراثيه و ما قيل في ذلك
- X. Fol. 40^b. باب في حزن النساء عليه و ما اعتمد به بعد موته
- XI. Fol. 41^b. باب في ذكر كونه في قبرة يصلي و يستغفر للامة
- XII. Fol. 43^a. باب في ذكر تأييد الله لدينه باصحابه بعد موته
- XIII. Fol. 71^b. باب في ذكر ما ظهر من معجزاته صلى الله عليه وسلم بعد وفاته *
- XIV. Fol. 78^a. باب فيما ظهر من الكرامات و الآيات على اصحابه العشرة رضي الله عنهم *
- XV. Fol. 88^b. باب فيما ظهر من الكرامات و الآيات في بقية الصعابة الى آخر عصرهم و في التابعين الى المائة *
- XVI. Fol. 100^b. باب في ذكر ما ظهر من الآيات و الكرامات على من كان في المائة الثانية و من كان على راسها *
- XVII. Fol. 110^a. باب في ذكر من ظهر عليه دلائل الولاية في المائة الثالثة الى آخر القرن *
- XVIII. Fol. 119^a. باب في ذكر من كان منهم في المائة الرابعة و من كان على راسها *
- XIX. Fol. 122^b. باب في ذكر من ظهرت عليه دلائل الولاية في المائة الخامسة الى آخرها *

باب في ذكر من ظهر عليه دلائل الولاية و اكرمه
 الله بكرامات الصلحاء في المائة السادسة
 الى آخر سنة خمس وخمسين و خمس مائة *

Written in fair Naskh, with vowel-points. The headings are in red. It appears, from the original pagination of the folios, that foll. 178-180 should come in their proper order, but have been misplaced after fol. 187.

Not dated. Probably 12th century.

No. 1007.

fol. 73; lines 27; size 7×5 ; $5 \times 3\frac{3}{4}$.

المختصر في سيرة سيد البشر

AL-MUKHTAṢAR FÎ SÎRAT ṢAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddin Abû Muḥammad 'Abdalmu'min bin Khalaf at-Tûnî ad-Dimyâtî ash-Shâfi'î الدمياطي بن خلف التونسي الشافعي (d. A.H. 705=A.D. 1306; see Lib. Cat., vol. v, part ii, No. 383).

The work is divided into five parts, each subdivided into several *Bâb*. The present copy, which consists of parts two to five, begins with the following *Bâb* of the second part:—

باب صفة رسول الله صلى الله عليه وسلم - عن الحسن بن علي قال
 سألت خالي فضيل بن ابي هالة التميمي و كان وصافا عن حلية رسول الله
 صلى الله عليه وسلم و انا اشتبهى ان يصف لي منها شيئا اتعلق به فقال
 كان رسول الله صلى الله عليه وسلم فطحما مفتحما يتلأأ وجهه تلالاً القمر ليلة
 البدر النجم *

Contents:—

PART II.

The features of the Prophet, fol. 1^b; his hard living, fol. 3^a; his swords, fol. 4^b; his armour, bows and other weapons, fol. 5^b; his horses, fol. 7^a; his mules and asses, fol. 8^a; his camels, fol. 8^b; the foundation of the Prophet's mosque at Medina, fol. 11^b; the change

¹ From the contents of this *Bâb* it appears that the author closed his work in A.H. 555=A.D. 1160, which may be taken as the date of composition.

of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah, fol. 12^b; the erection of the mosque of Qubâ, fol. 14^a: the beginning of the *Adân* (or the call for prayer), fol. 14^b; the beginning of the fasting in Ramadân, the alms and prayer on the day of *'Id al-Fitr*, and the sacrifice of animals on the day of *'Id al-Adhâ*, fol. 15^b; the *Minber* (the pulpit from which the *Khutbah* or sermons are recited) of the Prophet, fol. 16^a; the *Şuffah* (the corridors of the Prophet's mosque), and the *Aşhâb aş-Şuffah* (the companions of the Prophet who, owing to their poverty, lived in the corridors of the mosque), fol. 18^b; the place where the Prophet usually held the funeral prayers, fol. 19^a; the wearing apparel of the Prophet, fol. 19^b: his gold and silver rings, fol. 23^a; his silver-mounted iron ring and its engraving, fol. 23^b; how the Prophet's ring fell into a well in the time of the third Caliph, fol. 24^a; the sandals and shoes of the Prophet, fol. 24^b; his *Miswâk* (toothbrush), fol. 25^a; his comb, collyrium box, looking-glass, etc., fol. 25^b; his persistency in cutting his moustache, fol. 25^b; the white hairs of the Prophet, fol. 26^a; how the Prophet used to dye his hair with henna, fol. 27^a; how he disliked black dye, fol. 27^b; description of his hair, fol. 28^a; how he used to draw blood from his body by cupping, fol. 28^b.

PART III.

The military expeditions of the Prophet, from his first military movement, preceding the battle of Badr, to the treaty of Hudaibiyah, foll. 30^a-44^a.

PART IV.

A continuation of the chapter on the Prophet's military expeditions, from the conquest of Khaibar to the preparation of the raid on Balqâ' under Usâmah bin Zaid, foll. 44^b-62^a.

PART V.

A brief chronicle of the prominent events connected with the Prophet's life, from the first year of the Hijrah to Rabî' I, A.H. 11 = A.D. 632, foll. 62^b-65^a; how the Jews made an attempt to cast an enchantment over the Prophet, fol. 65^a; how the Prophet was poisoned by a Jewish woman, fol. 66^b; the Prophet's last visit to the cemetery of Baqî' and his prayer for his relatives and the Muslim martyrs, fol. 67^b; the last illness of the Prophet, fol. 68^a; the appointment of Abû Bakr as his successor, fol. 70^a; the death of the Prophet, fol. 71^b; the number of the days of his illness and the date of his death, fol. 72^b.

The work is mentioned in Hāj. Khal., vol. iii, p. 635. No copy of the work is noticed in any other catalogue.

The present copy, dated Tuesday, the 26th Du'l-Hijjah, A.H. 887=A.D. 1483, was transcribed by Aḥmad bin 'Alī al-Alwāḥī, who gives his name at the end of each part.

The colophon runs thus:—

نجز جميع الكتاب والله تعالى الحمد و المنة في يوم الثلاثاء سادس
عشرين شهر ذي الحجة الحرام سنة سبع و ثمانين و ثمان مائة - علقه
لنفسه فقير رحمة ربه [احمد بن على الالواحى] الراحي العفو والمغفرة
له ولوالديه و لمن قرأ فيه و نظرفيه..... و ذلك بثغردمياط *

The colophon is followed by a note written by Aḥmad bin Aḥmad bin 'Alī al-Hūdaidī, a disciple of Najmaddin Ibn Fahd (d. A.H. 885=A.D. 1480), who states that the scribe, Al-Alwāḥī, read the present work with him from beginning to end, and that he authorised him to narrate his teaching.

A fly-leaf at the end contains a note by the scribe, Al-Alwāḥī, who states that he also read this work under Fakhraddin Abū 'Amr 'Uṣmān bin Muḥammad ad-Dīmī (d. A.H. 908=A.D. 1503; see An-Nūr as-Sāfir, fol. 23^b), who traces his *Isnād* from the author, Ad-Dim-yāṭī, through two intermediate links, viz., Abū Muḥammad 'Abdarrāḥīm bin Muḥammad bin 'Abdarrāḥīm al-Hanafī (d. A.H. 851=A.D. 1447; see Mu'jam of Ibn Fahd, fol. 118^a) and Abū 'Umar 'Abdal'azīz bin Muḥammad bin Ibrāhīm bin Sa'dallāh bin Jamā'ah al-Kinānī (d. A.H. 767=A.D. 1366; see Ad-Durar al-Kāminah, vol. i, fol. 293^b). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumādā I, A.H. 900=A.D. 1495. The note runs thus:—

الحمد لله و كفى و سلام على عباده الذين اعطى اما بعد فقد قرأ
العبد الفقير الى الله تعالى الشيخ شهاب الدين احمد بن العبد الفقير الى
الله تعالى معز الدين علي بن الشيخ شهاب الدين احمد الشهير بالالواحى نفع
الله به على سيدنا [و] مولانا العبد الفقير الى الله تعالى الشيخ الامام العالم
العلامة حافظ العصر فخر الدين ابي عمرو عثمان بن المرحوم الشيخ شمس
الدين محمد بن المرحوم عثمان الشهير بالديمي نفع الله بعلمه جميع كتاب
المسمى بالمختصر في سير سيد البشر جمع الامام العالم الحافظ ابي محمد

و ابي احمد عبد المؤمن بن خلف بن ابي الحسن الدمياطي رحمه الله
 و اجاز له ان يرويه عنه بحق روايته له عن جماعة منهم الشيخ عز الدين ابو
 محمد عبد الرحيم بن محمد بن عبد الرحيم الحنفي عن الحافظ عز الدين
 ابي عمر عبد العزيز بن محمد بن ابراهيم بن سعد الله ابن جماعة الكفاني
 الحموي عن مؤلفه الحافظ ابي محمد و ابي احمد عبد المؤمن بن خلف
 الدمياطي فسمعه جميعه صح ذلك
 و ثبت في مجالس آخرها يوم الجمعة عاشر شهر جمادى الاول من عام
 تسعمائة و اجاز الشيخ المذكور المشار اليه فيه لمن قرأه و سمعه او شيئاً منه او
 حضرة او شيئاً منه ان يرويه عنه جميعه و جميع ما يجوز له و عنه روايته
 بشرطه المعتبر عند اهل الاثر لافظا بذلك مرارا بسؤال القاري له مرارا
 و الحمد لله وحده و صلى الله على سيدنا محمد و آله و صحبه *

The above note is attested by 'Uṣmān bin Muḥammad ad-Dīmī
 thus:—

صحيح ذلك و كتبه عثمان بن محمد الديمي عفي الله عنه *

Written in small cursive Naskh, with the headings in red. The
 MS. seems to be somewhat defective after foll. 8^b, 9^b, 19^b, and 70^b.

No. 1008.

foll. 335; lines 29; size 11½ × 8; 8 × 4¾.

توثيق عرى الايمان فى تفضيل حبيب الرحمن

TAWṢÎQ 'URA'L-ÎMÂN FÎ TAFDÎL ḤABÎB AR-RÂḤMÂN.

A comprehensive work on the excellence, miracles, prerogatives
 and character of the Prophet, together with an account of some
 miracles of saints.

Author: Sharafaddin Abu'l-Qâsim Hibatallâh bin 'Abdarrahmân
 bin Ibrâhîm al-Juhanî al-Ḥamawî al-Bârîzî شرف الدين ابو القاسم عبد الله
 بن عبد الرحيم بن ابراهيم الجعفي الحموي البازي (d. A.H. 738=A.D. 1337;
 see Lib. Cat., vol. v, part i, No. 226).

Beginning:—

الحمد لله ذي العزة والسلطان والنعمة والامتدنان.....
 • اما بعد فهذا كتاب توثيق عرى الايمان في تفضيل حبيب الرحمن وهو
 مرتب على اربعة اركان النخ •

The work, which is based on the *Kitâb ash-Shifâ'* of Qâḍî 'Iyâḍ (No. 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bâb*. The four *Rukn* are as follows:—

Rukn I. The excellence and miracles of the Prophet, fol. 4^b.

Rukn II. His manners, character and special attributes, fol. 72^a.

Rukn III. His ready assistance to those who called on him for help, fol. 178^b.

Rukn IV. Some miracles of saints, fol. 249^b.

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bâb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet.

For other copies see Berlin, Nos. 2569–70; Paris, No. 1970; and Cairo, vol. vi, p. 132. See also Brock., vol. ii, p. 116; and Hâj. Khal. vol. ii, p. 457.

Written in fair Naskh, with the headings in red.

Not dated. Probably 16th century.

Slightly worm-eaten and water-stained throughout. Foll. 332–335 are seriously damaged.

The title-page contains seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 1023=A.D. 1614.

No. 1009.

fol. 151; lines 32; size $11\frac{1}{4} \times 8$; $8\frac{1}{3} \times 4\frac{1}{4}$.

خلاصة السيرة النبوية وزبدة القصص المحمدية

**KHULÂṢAT AS-SÎRAT AN-NABAWÎ-
YAH WA ZUBDAT AL-QIṢAṢ
AL-MUḤAMMADÎYAH.**

A compendious work on the life of the Prophet, being an abridgment of the *Sirat* of Ibn Hishâm.

The title-page reads thus :—

كتاب خلاصة السيرة النبوية وزبدة القصص المحمديه اختصرها
 و انتخبها من سيرة عبد الملك بن هشام رحمه الله عبد الله بن عبده
 الخائف من سخطه و عقابه الرجبي لرضا و ثوابه الهادي بن امير المؤمنين
 يحيى بن حمزة بن رسول الله *

Author : Abdallâh bin al-Hâdî bin al-Imâm al-Mu'ayyad-billâh
 Yahyâ bin Ḥamzah bin Rasûlallâh بالله عبد الله بن الهادي بن الامام المؤيد بالله
 عبد الله بن الهادي بن الامام المؤيد بالله . يحيى بن حمزة بن رسول الله

Beginning :—

الحمد لله رب العالمين و صلى الله على سيدنا محمد خاتم النبيين
 و على آله الطاهرين و بعد فاني رأيت الهمم في زمنا هذا عن طلب
 العلوم متقاصرة و العزائم في تحصيلها فاترة حاسرة الخ *

Neither the date of the author's death nor particulars of his life are known. His grandfather, Al-Mu'ayyad-billâh Yahyâ, a distinguished scholar and Imâm of the Zaidi sect of Yemen, who was born in A.H. 669=A.D. 1271, and was proclaimed Imâm in A.H. 730=A.D. 1330, wrote a voluminous work on the Zaidî law, entitled *Al-Intisâr*, and commentaries on the *Muqaddimah* of Ibn Bâbushâd (d. A.H. 469=A.D. 1076) and the *Kâfiyah* of Ibn Ḥâjib (d. A.H. 646=A.D. 1248). This Al-Mu'ayyad-billâh Yahyâ died in the fort of Hiran in A.H. 747=A.D. 1346, and was buried at Dimâr. See 'Aqilat ad-Daman, fol. 76^a. See also Brock., vol. ii, p. 186, where it is stated that his death took place in A.H. 749=A.D. 1348.

We are told in the preface that Abû Ishâq al-Muṭṭalibî (d. A.H. 151=A.D. 768) wrote a comprehensive work on the life of the Prophet, which was subsequently abridged by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833). As this abridgment of Ibn Hishâm was still too lengthy and tedious for students, our author abridged it in the present concise form, omitting verses and long anecdotes.

The present abridgment, like the original text, is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life, from his birth to his death, ending with an elegy on him, composed by Ḥassân bin Ṣâbit.

Colophon:—

تم كتاب سيرة رسول الله برسم مالكها سيدنا القاضي
 • العلامة الزاهد الفهامة عماد الدين وسراج المتقين و نبراس الشيعة الميامين
 و نجل الآباء المطهرين يحيى بن الحسين طول الله عمره
 وكان الفراغ من زبر هذه النسخة المباركة غضى يوم الأحد ثالث يوم من
 شهر شوال سنة ثمانين و الف و ذاك على يد الفقير حسن
 بن يحيى الأنسي عفي الله عنه *

According to the above colophon, the present copy, dated A.H. 1080=A.D. 1670, was transcribed by Yahyâ al-Ânisi at the instance of Yahyâ bin al-Husain, a nobleman of Şan'â, who died in A.H. 1090=A.D. 1679. See Nasamat as-Saḥar, vol. ii, fol. 234^b.

Written in Arabian Naskh, with occasional rubrics and some marginal notes. Foll. 53^b and 55^b contain large gaps.

The title-page and the last folio contain several notes by former owners of the MS.

No. 1010.

fol. 331; lines 17; size 10×6 $\frac{3}{4}$; 7 $\frac{1}{2}$ ×4.

المنتقى فى سيرة النبى المصطفى

AL-MUNTAQÂ FÎ SÎRAT AN-NABÎ AL-MUŞTAFÂ.

A rare copy of a work on the life of the Prophet, by Sa'idaddin Muḥammad bin Mas'ûd al-Kâzarûnî سعيد الدين محمد بن مسعود الكازرونى who was a disciple of Al-Mizzî (d. A.H. 742=A.D. 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadâ II, A.H. 758=A.D. 1357. See Ad-Durar al-Kâminah, vol. ii, fol. 261^a; and Brock., vol. ii, p. 195.

Beginning:—

الحمد لله الذى خلق نور محمد صلى الله عليه وسلم قبل النبىء
 [Sic] الاشياء ثم خلق من نورة العرش و الكرسى و اللوح و القلم
 اما بعد فانه يقول خاتم الاحاديث النبوية سعيد [الدين] محمد بن مسعود
 الكازروني المدني جعله الله ممن جعل كتابه حجة كلامه الخ *

Hâj. Khal., vol. vi, p. 167, curiously enough, mentions that the work was originally written in Persian by Muḥammad bin Mas'ūd al-Kâzarûnî; and, after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was translated into Arabic by Al-Kâzarûnî's son, 'Afifaddîn.

An excellent account of this work is given in Lib. Pers. Cat., vol. vi, No. 484, where it has been held that the work was originally composed in Arabic, and that Hâj. Khal. has confounded the works of the father and the son. The Persian translation, rendered by 'Afifaddîn, was completed at Shîrâz in A.H. 760=A.D. 1359, that is to say, two years after the death of Sa'idaddîn Muḥammad al-Kâzarûnî.

For the contents and other particulars of the work see Lib. Pers. Cat., *loc. cit.* For other copies of the Arabic text see Waliaddîn, No. 883; and Yenî, No. 857. See also Br. Mus., No. 920, where it is designated as كتاب مولود النبي.

Written in ordinary Nasta'liq. Slightly worm-eaten.

Dated Friday, the 21st Rajab, A.H. 1257=A.D. 1841.

No. 1011.

foll. 63; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 4$.

الإشارة إلى سيرة المصطفى

AL-ISHÂRAH ILÂ SÎRAT AL-MUŞTAFÂ.

A short life of the Prophet, with brief notices of the Caliphs, by 'Alâ'addîn Abû 'Abdallâh Muğaltâ'î bin Qiliç bin 'Abdallâh al-Hikrî al-Hanafî علاء الدين ابو عبد الله مغلطائي بن قليم بن عبد الله الحكري العنفي (d. A.H. 762=A.D. 1361; see Lib. Cat., vol. v, part i, No. 221).

The full title of the work, as stated in Hâj. Khal., vol. i, p. 308, is الإشارة إلى سيرة المصطفى و تاريخ من بعده من الخلفاء.

Beginning:—

بعد حمد الله القهار و الصلاة و السلام على المصطفى المختار و آله

وصحبه الأطهار ما طرد الليل الظهار *

We are told in the preface that the author wrote the present work at the request of Qâdî'l-Quḍât Jalâladdîn (i.e. Muhammad bin 'Abdarrahmân bin 'Umar al-Qazwîni, who was born in A.H. 666=A.D.

1267, and died in A.H. 739=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 159^a), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bâsim fî Sirat Abî'l-Qâsim* (see Hâj. Khal., vol. iii, p. 545).

The life of the Prophet, beginning with an enumeration of his various names, ends on fol. 50^b with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abû Bakr to the last 'Abbâsid Caliph, Al-Musta'şim (A.H. 640-656=A.D. 1242-1258), foll. 51^a-63^a, are said to have been based on the works of Aṭ-Ṭabarî (*d.* A.H. 310=A.D. 923), Ibn Miskawaih (*d.* A.H. 421=A.D. 1030), Ibn Abî'l-Azhar (i.e. Muḥammad bin Mazîd, who died in A.H. 325=A.D. 937; see *Buġyat al-Wu'ât*, fol. 78^a), Al-Fasawî (i.e. Ya'qûb bin Sufyân, who died in A.H. 277=A.D. 891; *Tadkirat al-Huffâz*, vol. ii, p. 160), Khalifah bin al-Khayyât (*d.* A.H. 240=A.D. 855; see *ibid.*, p. 23), Khaṭib al-Baġdâdî (*d.* A.H. 463=A.D. 1071), Ibn 'Asâkir (*d.* A.H. 571=A.D. 1176), Ibn Hibbân (*d.* A.H. 354=A.D. 965), Ibn al-Aşîr (*d.* A.H. 630=A.D. 1234), Al-Mas'ûdî (*d.* A.H. 345=A.D. 956), Ibn al-Jazzâr al-Anşârî (*d.* A.H. 669=A.D. 1270), and others.

The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513; Berlin, No. 9582; München, No. 448; Ayâ Şûfiyah, No. 3164; and Cairo, vol. v, p. 9. See also Hâj. Khal., vol. i, p. 308; and Brock., vol. ii, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qâḍî Jamâladdin Yûsuf bin Şharafaddin Mûsâ al-Malaṭî (*d.* A.H. 803=A.D. 1401; see *Tâj at-Ṭabaqât*, vol. ix, fol. 25^b), whom the author had authorized to read the work in his presence and to copy it from his original:—

نقلته من نسخة كتبت بخط المرحوم شيخ الحنفية بحلب وقاضي
الديار المصرية جمال الدين يوسف بن شرف الدين موسى الملقب وقدا
اجاز المصنف الشيخ جمال الدين المذكور بحق قراءته عليه ونقله من اصله
وفولت النسخة فصحت بحمد الله •

Written in distinct fair Naskh on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end:—

تم تكميل هذه السيرة الشريفة الشهيرة و التاريخ الذافع تأليف الامام
الكبير الحافظ مغلطائي الشهير من نسخة يمانية مكتونة سنة ١٢٣٥ *

No. 1012.

fol. 141; lines 15; size 8×5½; 6×4.

كتاب الانوار و مفتاح السرور و الافكار

KITÂB AL-ANWÂR WA MIFTÂḤ AS-
SURÛR WA'L-AFKÂR.

An account of the Prophet's birth and his early life, concluding with his marriage with *Khadijah*, the daughter of *Khuwailid*.

Author: Abu'l-Hasan Ahmad bin 'Abdallâh bin Muḥammad al Bakrî ابو الحسن احمد بن عبد الله بن محمد البكري

Beginning:—

الحمد لله الذي خلق روح حبيبه محمد صلى الله عليه و آله قبل
خلق الارواح و بعد فاعلم ايها الراغب لسماع الاخبار الواردة في
شان فضائل النبي القرشي و الطالب للاستماع الآثار الثابتة في بيان شمائل
الرسول المكي المدني الهاشمي النخ *

The author, Al-Bakrî, whose dates are not known, was evidently a *Shi'ah* and a native of *Baṣrah*. In Br. Mus. Suppl., No. 514, it is suggested that he must have lived before A.H. 784=A.D. 1382.

The present work, which for the most part contains fabulous accounts of the Prophet, was written, as the author tells us in the preface, to be recited in the religious assemblies usually held every year in the month of *Rabi' I*.

For the contents of the work see Berlin, No. 9525. For other copies see India Office, No. 1034 v; and Br. Mus. Suppl., No. 514 See also Hâj. Khal., vol. i, p. 483; and *Kashf al-Ḥujub*, fol 20^a.

The work has been printed, viz., in A.H. 1258.

Written in fair *Naskh*, within double red and blue ruled borders. A few folios after fol. 19 seem to be wanting.

Not dated. Probably 18th century.

No. 1013.

foll. 45; lines 21; size $7\frac{3}{4} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

غاية السؤل في خصائص الرسول
 ĠĀYAT AS-SU'ŪL FĪ KHAṢĀ'IS
 AR-RASŪL.

A work on the excellence and distinctive attributes of the Prophet, by Sirājaddīn Abū Ḥafṣ 'Umar bin 'Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī ash-Shāfi'ī, commonly called Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري (d. A.H. 804=A.D. 1401; see Lib. Cat., vol. xii, No. 774).

Beginning:—

احمد الله على افضاله و اشكره على توالى آلائه
 و بعد فهذا مختصر نافع ان شاء الله تعالى فيما يتعلق به خصائص اشرف
 المخلوقين و افضل السابقين و اللاحقين الخ •

The work is divided into four *Anwā'*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masā'il*. The four *Anwā'* are as follows:—

- I. Fol. 2^a. النوع الاول الواجبات و الحكمة في اختصاصه بها زيادة
 الدرجات *
- II. Fol. 12^a. النوع الثاني ما اختص به صلى الله عليه وسلم من
 المحرمات و ذلك مكرمة له *
- III. Fol. 17^a. النوع الثالث ما اختص به من المباحات و التخفيفات
 توسعة عليه و تنبيها على ان ما خص به من
 الاناحة لا يلعبه عن طاعته و ان السئ غيرة *
- IV. Fol. 29^b. النوع الرابع ما اختص به صلى الله عليه وسلم من
 الفضائل و الكرامات *

The work ends with a *Khātimah*, dealing with some especial miracles of the Prophet.

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabī' II, A.H. 767=A.D. 1365, when he was still thinking of adding some new material:—

هذا آخر ما تيسر جمعه بحمد الله ومِنَّه وانا ساع في الزيادة على
 ذلك اعانني الله على ذلك فخصائصه في الحقيقة لا تحصى
 وافق الفراغ منه في يوم الاحد المبارك من اول شهر ربيع الثاني سنة
 سبعة وستين و سبعمائة و ذلك بالقاهرة *

For other copies see Yenî, No. 273; and Cairo, vol. vii, p. 630.
 See also Brock., vol. ii, p. 93; and Hâj. K̲hal., vol. iv, p. 301.

Written in Naskh, with the headings in red.

Dated Monday, the 9th Du'l-Qa'dah, A.H. 1085=A.D. 1670.

Scribe: عيسى بن منصور بن سليمان بن سليمان الدلحموني المالكي.

No. 1014.

• foll. 150; lines 13; size $10 \times 7\frac{1}{4}$; $7\frac{1}{4} \times 5$.

(MS. contains two separate works, bound together.)

foll. 1-79^b.

I.

The Same.

An incomplete copy of the preceding work, beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw'* (نوع).

II.

foll. 80^a-150^b.

سائل النبي

SHAMÂ'IL AN-NABÎ.

A defective copy of the *Shamâ'il an-Nabî* of At-Tirmidî (see No. 980 above).

Several folios at the beginning are wanting. It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (باب ما جاء في لباس رسول الله) :-

قيلة بذت مخرومة قالت رأيت النبي صلى الله عليه وسلم

و عليه اسمال الخ *

Written in fair bold Naskh, with the headings in red.

Not dated. Probably 17th century.

No. 1015.

foll. 29; lines 23; size 8×6; 5×4.

(Three tracts bound together.)

I.

foll. 1-13.

مولد الصادي في مولد الهادي

MAWRID AŞ-ŞÂDÎ FÎ MAWLID
AL-HÂDÎ.

An account of the Prophet's birth and his early life, by Al-Hâfiz Shamsaddîn Muḥammad bin 'Abdallâh bin Muḥammad bin Aḥmad bin Mujâhid ad-Dimashqî al-Qaisî aṣh-Shâfi'î, commonly called Ibn Nâṣiraddîn بن ناصر الدين محمد بن عبد الله بن محمد بن أحمد بن ناصر الدين مجاهد الدمشقي القيسي الشافعي الشيرازي ناصر الدين.

Beginning:—

الحمد لله على ما منحه من النعم و منع من النقم و دفع من السقم
بمولد سيد العرب و العجم النجم *

The author, a traditionist of some reputation and the teacher of 'Umar Ibn Fahd al-Makki (*d.* A.H. 885=A.D. 1480), was born at Damascus in Muḥarram, A.H. 777=A.D. 1375, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Ḥaramain, and visited several other places, such as Egypt, Baḥlabakk and Aleppo. He held at Damascus the post of Imâm of the Nâṣirî mosque; and subsequently, in A.H. 837=A.D. 1434, he was appointed Principal of the Dâr al-Ḥadiṣ al-Ashrafiyah. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 229^b):—

1. جامع المختار في مولد المختار, in three vols.
2. بدعة البان عن موت الاعيان, a comprehensive versified work, containing altogether one thousand verses.
3. عقود الدرر في علم الابر, another versified work, on the science of tradition.
4. اللفظ الرائق في مولد خير الخلائق, an account of the Prophet's birth.
5. السراج الومج في ازدواج المعراج, an account of the Prophet's ascension to heaven.

6. الاخبار بوفاة المختار, an account of the Prophet's death.
7. ونفحات الاخبار من مسلسلات الاخبار, a work on Ḥaḍiṣ.
8. توضيح المشتبه في اسماء الرجال, an orthographical dictionary of such names of traditionists as are written similarly, and are therefore liable to be confounded with each other.
9. الاعلام بما وقع في مشتبهِه الذعبي من الاوهام, a treatise dealing with some errors found in the work of Aḍ-Ḍahabī, entitled *Al-Mushṭabih*.
10. شرح حديث ام زرع, a work on Ḥaḍiṣ.
11. برد الاكباد عن فقد الاولاد. See Ḥāj. Khal., vol. ii, p. 42.

He died at Damascus on Friday, the 27th Rabi' II, A.H. 842 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 229^b; Al-Qabas al-Hāwī, vol. ii, fol. 79^b; Dustūr-al-I'lām, fol. 146^b; and Tāj at-Ṭabaqāt, vol. ix, fol. 190^a.

No copy of the work is noticed in any other catalogue.

Written in fair Naskh. Dated Friday, the 23rd Rabi' I, A.H. 1050 = A.D. 1640.

Scribe: محمد بن علي بن علاء الدين بن احمد بن ابى بكر المراءى الشافعى

II.

fol. 14^a-23^a.

عرف التعريف بالمولد الشريف

'URF AT-TA'RÎF BI'L-MAWLID ASH-SHARÎF.

A short tract dealing with the Prophet's birth and his distinctive attributes, by Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yūsuf al-'Umari ad-Dimashqī ash-Shirāzī, commonly called Ibn al-Jazarī. شمس الدين ابو الخير محمد بن محمد بن محمد بن علي بن يوسف العمري الدمشقي الشيرازي الشافعي الشهير بابن الجزري.

Beginning:—

الحمد لله الذي جعل شهر ربيع الاول بالمولد الشريف ربيع القلوب
وجلا به عن عبادة الغموم و ازال بوجوده الكرب وبعد فهذا
مولد سيد الاولين والاخرين وقائد الغر المحجلين الخ *

The author, Ibn al-Jazarī, was born on the night of Saturday, the 25th Ramaḍān, A.H. 751 = A.D. 1350, at Damascus, where he was brought up and educated. He held several distinguished posts in his native city, and founded a Madrasah in which he delivered

lectures on the Qurân. In A.H. 798=A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultân Bâyezid I (A.H. 792-805=A.D. 1389-1403). After the overwhelming defeat of Bâyezid I, in A.H. 804=A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Hadîṣ, Qurân and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qâḍi of Shirâz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabi' I, A.H. 833=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 275^a; Tâj at-Ṭabaqât, vol. ix, fol. 148^b; Dustûr al-Ilâm, fol. 32^a; Al-Qabas al-Hâwî, vol. ii, fol. 116^a; and Muġmal Faṣiḥi, fol. 261^b.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabi' II, A.H. 1050 = A.D. 1640.

III.

fol. 23^b-29^b.

حسن المقصد في عمل المولد

HUSN AL-MAQṢAD FÎ 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî جلال الدين عبد الرحمن بن ابى بكر السبوطى (*d.* A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وبعد فقد وقع السؤال عن عمل المولد النبوي في شهر ربيع الاول ما حكمه من حيث الشرع وهل هو محمود او مذموم وهل يثاب فاعله او لا والجواب عندي ان اصل عمل المولد الذي هو اجتماع الناس وقراءة ما تيسر من القرآن ورواية الاخبار الواردة في مبدء امر النبي صلى الله عليه وسلم وما وقع في مولده من الآيات ثم يمد لهم سماء ياكلونه ويتصرفون من غير زيادة على ذلك من البدع الحسنة التي يثاب عليها صاحبها لما فيه من تعظيم قدر النبي صلى الله عليه وسلم و اظهار الفرح والاستبشار بمولده الشريف النج *

The tract begins with a short account of Al-Malik al-Muzaffar Abû Sa'îd Kûkburi of Irbil (A.H. 586-630=A.D. 1190-1232), who is said to have been the first sovereign to celebrate the Prophet's birthday on a grand scale.

Another copy of the present tract is noticed in Berlin, No. 9544. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

Written in the same hand, and by the same scribe, as the first tract.

Dated A.H. 1050=A.D. 1640.

No. 1016.

fol. 244: lines 25; size 12 × 8; 8 × 5.

بهجة المكافل وبنية الامائل

BAHJAT AL-MAḤÂFIL WA BUĞYAT AL-AMÂSIL.

A compendious work on the life, features, manners and character of the Prophet.

Author: 'Imâdaddîn Abû Zakarîyâ Yahyâ hin Abî Bakr al-'Âmirî عماد الدين ابو زكريا يحيى بن ابي بكر العامري.

A short life of the author is given in a note on the title-page, where it is stated that he was a disciple of Muḥammad bin Muḥammad bin Muḥammad bin Muḥammad bin 'Abdallâh bin Fahd al-Makkî (d. A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 278^b), the author of كتاب الاشراف على الجمع بين النكت الظراف وبن تحفة الاشراف للمعرفة الاطراف. Besides the present work, our author wrote الرياض الرباض (see Hâj. Khal., vol. iii, p. 519): كتاب الحنف في الطب (see Hand-list, No. 2858); and عربالزمان. He died on the 10th Jumâdâ II, A.H. 893=A.D. 1488, and was buried at Qubbatu Kharad (قبة خرس) in Tibâmah. See also Brock., vol. ii, p. 72.

Beginning:—

الحمد لله الواحد البَرِّ الرحيم المُطَوِّرُ الصِّمدُ اَلْقَدِيمُ اَنَحْ *

Among his numerous sources, the author names the following in the preface:—

1. *As-Sirat al-Kubrâ*. by Muḥammad bin Ishâq al-Muṭṭalibî (d. A.H. 151=A.D. 768).
2. An abridgment of the same, by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833).

3. *Khulāṣat as-Siyar*, by Al-Muḥibb aṭ-Ṭabari (*d.* A.H. 694 = A.D. 1295).
4. *Kitāb aṣh-Shamā'il*, by At-Tirmidī (No. 980 above).
5. *Kitāb al-Jāmi'*, by Abū Muḥammad Ibn Hibbān (*d.* A.H. 354 = A.D. 965).
6. *Kitāb aṣh-Shifā'*, by Qāḍi 'Iyād (No. 991 above).

The work is divided into three *Qism*, each being subdivided into several *Bāb*. The three *Qism* are as follows:—

Qism I. A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bāb*, fol. 2^b.

Qism II. The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bāb*, fol. 168^a.

Qism III. The manners, character, excellence and sayings of the Prophet, in four *Bāb*, fol. 188^a.

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramaḍān, A.H. 855 = A.D. 1451.

For other copies see Berlin, No. 9590; Paris, No. 1976; India Office, Nos 173-5; Stewart, p. 33; Yenī, No. 825; Rāmpūr, p. 653; and Aṣafiyah, p. 868.

Written in fair Naskḥ, with occasional marginal notes ascribed to Al-Ashkhar al-Yamanī (*d.* A.H. 991 = A.D. 1583), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No. 1017 below).

The first two folios are supplied in a later hand.

Dated Saturday, the 24th Muḥarram, A.H. 932 = A.D. 1525.

Several notes by former owners of the MS. are found on the title-page as well as at the end.

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

No. 1017.

fol. 296; lines 21: size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

شرح بهجة المحافل

SHARḤ BAHJAT AL-MAḤÂFIL.

A rare copy of a commentary on the preceding work.

The author does not reveal his name: but the fact that the

present commentary includes verbatim all the notes by Al-Ashkhar al-Yamanî, found in the margins of the preceding work, gives us reason to believe that it is the work of the same Al-Ashkhar, whose full name is Jamâladdîn Abû 'Abdallâh Muḥammad bin Abî Bakr bin 'Abdallâh al-Ashkhar al-Yamanî جمال الدين ابو عبد الله محمد بن ابي بكر بن عبد الله الاشخر اليمني. He was a disciple of Ibn Ḥajar al-Haiṣamî (to whom he refers, as his Shaikh and teacher, in the present work, foll. 10^b, 75^a, and 185^a), and was born in A.H. 945 = A.D. 1538. Besides the present work, he wrote a versified work on grammar, entitled الفيه في النحو; a poem on the principles of law; a versified version of *Al-Irshâd*, a work on Shâfi'î law by Sharafaddîn Ismâ'il bin Abî Bakr al-Muqrî al-Yamanî (d. A.H. 837 = A.D. 1433); and an abridgment of a work of Abu'l-Ḥasan Aḥmad bin Muḥammad bin Ibrâhîm al-Ash'arî, entitled التفاحه في علم المساحه (see Hâj. Khal., vol. ii, p. 326). He died in A.H. 991 = A.D. 1583. See An-Nûr as-Sâfir, fol. 198^a; and Al-La'âlî al-Muḍiyah, fol. 263^a.

Beginning:—

الحمد لله قال الشيخ وبه استعين و عليه اتوكل - احمذك اللهم على
ما اسبلت من نعمائك التوام الشوامل و اشكرک على ما اجزلت من
آلائک العوام الکوامل وبعد فان بهجة المحافل للامام
الحافظ ابي زكريا يحيى بن ابي بكر العامري العلامة الفاضل لما كانت
من احسن الكتب الخ *

Incomplete at the end. It breaks off in the beginning of the third *Bâb* of *Qism* III.

No other copy of the work is known to exist.

Written in fair Nasta'liq, with quotations from the text in Naskh. Slightly water-stained and worm-eaten. Short lacunae are numerous.

Not dated. Probably 18th century.

No. 1018.

foll. 241; lines 31; size 11×7; 8×5.

المعجزات والخصائص النبوية

AL-MU'JIZÂT WA'L-KHAṢÂ'IS AN-NABAWÎYAH.

A work on the miracles and especial attributes of the Prophet, by Jalâladdin 'Abdarrahmân bin Abî Bakr bin Muḥammad as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kifâyat at-Tâlib al-Labîb Fi Khaṣâ'is al-Ḥabîb*, under which title the work has been printed in Ḥaidarâbâd (Deccan), A.H. 1319. In Hâj. Khal., vol. iii, p. 140, it is designated *Al-Khaṣâ'is an-Nabawiyah*; but the author himself, in his autobiography given in the Ḥusn al-Muḥaḍarah, fol. 82^a, calls the work *Al-Mu'jizât wa'l Khaṣâ'is an-Nabawiyah*.

Beginning:—

الحمد لله الذي اطلع في سماء النبوة سراجا لامعا و فمرا منيرا
هذا كتاب مرقوم يشهد بفضل المقرن وسحاب مرقوم يحكى بوابله الاقصون
و الاقربون كتاب نفيس جليل محله من الكتب محل الدرة من الاكليل او
موضع السجدة من آى التنزيل الخ *

We learn from Hâj. Khal., vol. iii, p. 140, that As-Suyûṭî spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Hâj. Khal. states further that the author wrote an abridgment of the present work, with the title *Unmûdaj al-Labîb fi Khaṣâ'is al-Ḥabîb*.

For other copies see Berlin, No. 2576; Paris, No. 1978; Alger, No. 1687; Cairo, vol. i, p. 338; Köpr., No. 283; and Âsafiyah, p. 624. See also Brock., vol. ii, p. 146.

Written in ordinary Naskh, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd Dû'l-Hijjah, A.H. 1001 = A.D. 1593.

Scribe: احمد بن عبد الرحمن بن علي بن خالد بن عيسى الجعفري.

No. 1019.

fol. 285; lines 23; size $7\frac{1}{4} \times 5\frac{1}{2}$; 6×4 .

The Same.

A fragment of the preceding work, with the following spurious beginning:—

الحمد لله الذي علمنا ما لم نكن نعلم و صلى الله على سيدنا محمد
و على آله وصحبه وسلم و بعد فهذا كتاب اقتبسته من الآثار و تتبعته من
الخبار لينتهي به اولوالنهي و يعتبر اولوالابصار و سميته بالخصائص
و المعجزات و الله اسأل حسن النية و خاتمة مرغية النخ *

It corresponds with fol. 147^b to the end of the copy noticed above, and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers (باب نبع الماء من بين اصابعه الشريفة) —

اخرج ابن سعد من طريق سعيد بن رقيش عن انس قال جئنا مع
رسول الله صلى الله عليه وسلم الى قبا فالتجى الى بئر غرس و انه يستقى
منها على حمار ثم يقوم عامة النهار ما يجد فيها ماء فمضمض فى الدلو و رده
فيها فجاشت بالرواء النخ *

Written in cursive Naskh, with the headings in red.

Dated Monday, the 22nd Rabî I, A.H. 1051=A.D. 1641.

The title-page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Şadraddîn Aḥmad of Bûhâr, dated A.H. 1307=A.D. 1889.

No. 1020.

fol. 92; lines 17; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

فتح الرؤف القريب

FATH AR-RA'ÛF AL-QARÎB.

A concise commentary on As-Suyûtî's *Unmûdaj al-Labîb fî Khaṣā'is al-Ḥabîb*, which itself is an abridgment of the preceding work, *Al-Mu'jizât*.

Author: Zainaddîn 'Abdarra'ûf Muḥammad bin Tâj al-'Ârifin bin 'Alî bin Zain al-'Âbidîn al-Haddâdî al-Munâwî ash-Shâfi'î زين الدين عبد تاج العارفين بن علي بن زين العابدين الحدادي المناوي الشافعي الروف محمد بن تاج العارفين بن علي بن زين العابدين الحدادي المناوي الشافعي الروف (d. A. H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420). •

Beginning:—

الحمد لله تعالى وكفى والسلام على اشرف الرسل المصطفى وبعد
فيقول العبد الضعيف الواثق بكرم اللطيف عبد الرؤف ابن المناوي هذه
عجالة سنية على الخصائص النبوية للجلال السيوطي المسمى انموذج
اللبيب الخ *

We learn from Hâj. Khal., vol. i, p. 467, that besides the present work Al-Munâwî wrote a copious commentary on the *Unmûdaj al-Labib* of As-Suyûtî, entitled توضيح فتح الرؤف المجيب.

The work is divided into two *Bâb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives.

For other copies see Br. Mus., No. 186; and Cairo, vol. i, p. 290.

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders. The quotations from the text are in red.

Dated Tuesday, the 23rd Rabî' II, A.H. 1291=A.D. 1874.

Scribe: مسكين احمد.

No. 1021.

foll. 469; lines 25; size $10\frac{1}{2} \times 7\frac{1}{4}$; 7×4 .

المواهب اللدنية بالمنح المحمدية

AL-MAWÂHIB AL-LADUNÎYAH BI'L-MINAH AL-MUḤAMMADIYAH.

The well-known life of the Prophet, by Shihâbaddin Abu'l-'Abbâs Aḥmad bin Muḥammad bin Abi Bakr al-Khaṭîb al-Qastallânî ash-Shâfi'î شهاب الدين ابو العباس احمد بن محمد بن ابى بكر الخطيب القسطلاني الشافعي (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

ربنا آتانا من لدنك رحمة الحمد لله الذي اطع في سماء

الازل شمس انوار معارف النبوة المحمدية الخ *

In Hâf. Khal., vol. vi, p. 245, where the work is said to be a very useful and good production of its kind, it is stated that As-Suyûtî was much prejudiced against this work, and publicly made disparaging remarks about it, because Al-Qaṣṭallânî had quoted passages from one of his works without mentioning his name. Al-Qaṣṭallânî, having been informed of this by Shaiḵ al-Islâm Zakariyâ Al-Anṣârî (*d.* A.H. 926=A.D. 1520), proceeded from Cairo to Ar-Rawḍah to apologise to As-Suyûtî in person.

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal, A.H. 898=A.D. 1493. and that the author's fair copy was completed on the 15th Sha'bân, A.H. 899=A.D. 1494.

For the contents of the work see Berlin, No. 9591. For other copies see Goth., No. 1795; München, Nos. 454, 455; India Office, Nos. 179. 180; Nûr 'Uṣmâniyah, Nos. 3432-41; Yenî, No. 905; Ayâ Şûfiyah, No. 3489; Köpr., No. 1176; Hamidiyah, No. 994; Cairo, vol. i, p. 434; Alger, Nos. 1689-91; Râmpûr, p. 661. See also Brock., vol. ii, p. 73.

The work has been printed, along with its commentary, by Az-Zarqânî (*d.* A.H. 1122=A.D. 1710) in eight volumes, Bûlâq, A.H. 1278. The text has been reprinted in Cairo, A.H. 1281.

Written in Naskh, with notes and emendations in the margins. Not dated. Probably 17th century.

A fly-leaf at the end contains a few *Hadîṣ*, dealing with the excellence of knowledge.

No. 1022.

fol. 246; lines 29; size $12 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Another incomplete copy of the same work, beginning as usual and ending with the fifth *Maqṣad* (on the Prophet's ascension to heaven).

Written in fair Naskh, with the headings in red.

Dated A.H. 1185=A.D. 1771. According to a note at the end, fol. 98-116, 184-187 and 237-246 were supplied in a later hand in Jumâdâ I, A.H. 1217=A.D. 1802.

No. 1023.

fol. 218 ; lines 23 ; size 8×6 ; $6\frac{1}{4} \times 3\frac{1}{2}$.

حاشية على المواهب اللدنية

**HÂSHÎYAH 'ALA'L-MAWÂHIB
AL-LADUNÎYAH.**

A gloss on the preceding work, by Shamsaddin Muḥammad bin Aḥmad al-Khaṭīb ash-Shawbarī شمس الدين محمد بن احمد الخطيب الشوبري.

Beginning :—

حمدا لمن انار [من] مشكوة محمد بصائر المواهب اللدنية
وبعد فهداه حواشي رفيقه ومعان دقيقة جردتها عن كتاب المواهب اللدنية
مما وجدته بخط شيخنا شمس الملة والدين خاتمة العلماء
الراستخين محمد بن احمد شباب الدين الشوبري الخ *

The author, Ash-Shawbarī, a distinguished scholar, deeply-versed in Shāfi'ī law, and commonly called the Shāfi'ī of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramaḍān, A.H. 977 = A.D. 1570. After finishing his primary education at home, he and his brother, Aḥmad ash-Shawbarī (d. A.H. 1066 = A.D. 1656), journeyed to Munyatu Rûḥ, where both of them attended the lectures of Aḥmad bin 'Alī ash-Shinnâwī (d. A.H. 1028 = A.D. 1619). Afterwards our author went to Cairo, where he was admitted to the Jâmi' al-Azhar. After completing his education there, he was appointed professor of Shāfi'ī law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the *Khulāṣat al-Aṣar*, vol. iii, p. 386 :—

1. حاشية على شرح المنهج ; 2. حاشية على شرح التحرير ; 3. حاشية على
4. شرح الاربعين لادن حجر ; حاشية على العباب.

He died on the night of Tuesday, the 26th Jumādâ I, A.H. 1069 = A.D. 1659. See *Khulāṣat al-Aṣar*, vol. iii, p. 385 ; 'Iqd al-Jawâhir wa'd-Durar, fol. 185^b ; Tâj at-Tabaqât, vol. xi, fol. 160^b.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawâhib al-Ladunîyah*. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.

For other copies see Berlin, No. 9594; and Cairo, vol. i, p. 334.

Written in Arabian Naskh. The quotations from the text are marked by the word قوله in red.

Dated Wednesday, the 23rd Shawwal, A.H. 1076=A.D. 1666.

No. 1024.

fol. 347; lines 31; size $12 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تيسير المطالب السفيه

TAISÎR AL-MATÂLIB AS-SANÎYAH.

The first volume of a gloss on the same work, by Nûraddîn Abu'd-Diyâ' 'Alî bin 'Alî ash-Shabrâmallisî على بن أبي الدنيا 'أبي الضياء' علي بن أبي الدنيا 'علي الشبراملسي'.

The full title of the work, as stated in the preface, is as follows:—

تيسير المطالب السفيه يكشف اسرار المواعظ المدنية

Beginning:—

الحمد لله الذي اشرق شمس سماء العلماء اهل الكرامة وجعلهم ورثة

الانبياء الى يوم القيامة الخ *

The author, Ash-Shabrâmallisî, was born at Shabrâmallis (a town in Egypt) in A.H. 997=A.D. 1589. When three years of age, he lost his eye-sight owing to an attack of small-pox. He learnt the Qurân by heart, and received his primary education at his native place; and then, in A.H. 1008=A.D. 1599, his father took him to Cairo, where he studied under 'Abdarra'ûf al-Munâwî (d. A.H. 1031=A.D. 1622), 'Alî al-Halabî (d. A.H. 1044=A.D. 1634), 'Alî al-Ujhûrî (d. A.H. 1066=A.D. 1655), and several other eminent scholars. He acquired great knowledge in various branches of learning, and held the post of Principal of Jami' al-Azhar.

Al-Muhibbî, in the *Khulâsat al-Aṣar*, vol. iii, p. 174, tells us that Ash-Shabrâmallisî wrote a large number of books. Most of them were in the hands of his disciples; but they either reproduced them as their own, or lost them through carelessness. Besides the present work and those mentioned in Brock., vol. ii, p. 322, the following compositions of his are enumerated in the *Khulâsat al-Aṣar* (*loc. cit.*):—

1. حاشية على شرح الشمائل لابن حجر.
2. حاشية على شرح الورقات الصغير لابن قاسم.

3. حاشية على شرح ابي شجاع لابن قاسم الغزى.

4. حاشية على شرح الجزرية للقاضي زكوى.

He died on the night of Thursday, the 18th *Shawwâl*, A.H. 1087 = A.D. 1676. See *Tâj at-Ṭabaqât*, vol. xi, fol. 224^a; *Khulâsat al-Aṣar*, vol. iii, p. 174; *‘Iqd al-Jawâhir Wa’d-Durar*, fol. 218^b; and *Brock.*, vol. ii, p. 322.

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of *Ramaḍân*, A.H. 1072 = A.D. 1662. It was completed, as stated in the colophon, on Friday, the 19th *Shawwâl*, A.H. 1074 = A.D. 1664.

The present volume ends with the chapter on the treaty of *Ḥudaibiyyah* between the Prophet and the *Quraysh* of Mecca.

For other copies see Berlin, Nos. 9595-8; Cairo, vol. i. p. 332; and *Nûr ‘Uṣmâniyyah*, No. 3276.

The present valuable copy, dated Tuesday, the 10th *Ṣafar*, A.H. 1104 = A.D. 1692, was transcribed by the author's disciple, *Khalil bin Ibrâhîm al-Laḡânî* (d. A.H. 1104 = A.D. 1692; see *Silk ad-Durar*, vol. ii, p. 81).

Written in cursive *Naskh*. The passages quoted from the text have been distinguished by the word *قوله* in red.

A seal, bearing the name of a certain Sayyid Muḥammad bin Sayyid Dildâr ‘Alî, dated A.H. 1231 = A.D. 1815, is found on the title-page.

No. 1025.

fol. 297; lines 31; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 2\frac{3}{4}$.

تاريخ الخميس فى احوال نفس النفيس

TA'RÎKH AL-KHAMÎS FÎ AHWÂL NAFS AN-NAFÎS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A.H. 982 = A.D. 1574; complete in two separate volumes.

Author: Ḥusain bin Muḥammad bin al-Ḥasan ad-Diyârbakrî al-Mâlîkî حسين بن محمد بن الحسن الديار بكرى المالكي.

The date of the author's death, A.H. 966 = A.D. 1559, as given in *Hâj. Khāl.*, vol. iii, p. 177, and *Br. Mus. Suppl.*, No. 517, must be incorrect, for the historical narrative in the present work is brought

down to A.H. 982=A.D. 1574. It ends with an account of the accession of Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595) to the throne of the Ottoman empire, as appears from the following:—

- و تسلطن ولده السلطان سليم سبع سنين و توفى في اثنين و ثمانين
و تسعمائة و تولى السلطان مراد خان نصره الله في التاريخ المذكور *

Moreover, the author's contemporary, 'Abdalqâdir bin Shaiikh, tells us in the *An-Nûr as-Sâfir*, fol. 193^a, that the author, who was a distinguished scholar of Mecca, was appointed Qâdî of Medina in A.H. 981=A.D. 1573, and that he died in A.H. 990=A.D. 1582, for which year the words *تسع في صفر* form a chronogram.

Vol. I.

Beginning:—

الحمد لله الذي خلق نور نبيه قبل كل أوائل النخ *

The present volume ends with an account of the Prophet's marriage with Juwairiyah, the daughter of Al-Hâriş.

For the contents of the work see Berlin, No. 9467. For other copies see Goth., Nos. 1798-1800; Br. Mus. Suppl., Nos. 517, 518; Wien. Nos. 1177, 1178; Leyden, vol. v, No. 197; Paris, Nos. 1980-1983; Alger, Nos. 1585-1588; Cairo, vol. v, p. 50; Kôpr., No. 1035; Yenî, No. 847; Ibrâhim Pâshâ, Nos. 897, 898; Ayâ Şûfiyah, No. 3040; Nûr 'Uşmâniyah, No. 3117; and Waliaddin, No. 2357. See also Brock., vol. ii, p. 381; and Hâj. Khal., vol. iii, p. 177.

The work has been printed twice in Cairo, viz., in A.H. 1283 and 1302.

Written in Naskh, within double red-ruled borders. The headings are in red.

Not dated. Probably 17th century.

No. 1026.

fol. 228; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

وفع افك عايشة رضي الله عنها وفى الاكتفاء و اقبل رسول الله على
الله عليه وسلم من سفره ذاك بعني المصطلق حتى اذا كان قريباً من
المدينة قال اهل الافك في الصديقة المبرأة المطهرة النخ *

Written in Naskh, within double red-ruled borders.

Not dated. Probably 17th century.

No. 1027.

fol. 212; lines 11; size $8\frac{1}{2} \times 6$; 4×3 .

ربيع القلوب في مولد المحبوب

RABÎ' AL-QULÛB FÎ MAWLID
AL-MAḤBÛB.

An account of the Prophet's birth, by 'Abdallâh bin Muḥammad Şiddiq al-Wâ'iz al-Aḥmadâbâdî عبد الله بن محمد صديق الواعظ الأحمد آبادي. He was a native of Aḥmadâbâd (Gujarât), and flourished in the middle of the 11th century of the Hijrah.

'Beginning:—

الحمد لله الذي اخرج في شهر ربيع الاول جواهر المكمديه
وادرج انواع المفاوز في مظاهر حضرته الاحمديه اما بعد
فيقول العبد المفتقر الى مولاه الغنى ذي اللطف الخفي عبد الله بن
محمد صديق الواعظ الاحمد آبادي الخفي اقامهما الله تعالى في عبادته
بالاخلاص ايمانا وتصديقا وفضل عليهما بقبول محبة نبيه وزيارته و رزقهما
في العارفين تحقيقا النخ *

We are told in the preface that in A.H. 1035=A.D. 1626, when the author was staying at Medina, he made acquaintance with the eminent scholars of that place. From them he received a large number of books for study, and from these books he gathered material for the present work.

The work begins with the excellence of the month of Rabî l.

Slightly incomplete at the end.

Written in Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

No. 1028.

foll. 251 ; lines 31 : size 12 × 8 ; 9 × 5¼.

افسان العيون في سيرة الامين المأمون

INSÂN AL-'UYÛN FÎ SÎRAT AL-AMÎN
AL-MA'MÛN.

The well-known work on the life of the Prophet, generally called *As-Sîrat al-Ḥalabîyah* ; in two separate volumes.

Author : Nûraddîn 'Alî bin Burhânaddîn Ibrâhîm bin Aḥmad bin 'Alî bin 'Umar al-Ḥalabî al-Qâhirî ash-Shâfi'î نور الدين على بن برهان الدين ابراهيم بن احمد بن علي بن عمر الحلبي القاهري الشافعي.

The author, an eminent scholar of Egypt, whom Al-Muḥibbi, in his *Khulâṣat al-Aṣar*, vol. iii. p. 122, describes as a great ocean of knowledge, was born in Cairo, A.H. 975=A.D. 1567. He studied under 'Alî bin Ġānim al-Maqdisî (d. A.H. 1004=A.D. 1595). Muḥammad al-Khafâjî (d. A.H. 1011=A.D. 1602), Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî aṣ-Ṣiddiqî (d. A.H. 1037=A.D. 1628), and several other eminent scholars. He held the post of professor in the Madrasah aṣ-Ṣalâhiyah, wrote a large number of books, and died on the last day of Sha'bân, A.H. 1044=A.D. 1634. For his life and works see *Khulâṣat al-Aṣar*, vol. iii, p. 122 ; *Tâj at-Ṭabaqât*. vol. xi, fol. 93^a ; and Brock., vol. ii, p. 307.

Vol. I.

Beginning :—

حمدا لمن نضر وجوه اهل الحديث و صلاة و سلاما على من
نزل عليه احسن الحديث و على آله و صحبه اهل التقديم و التأخير في
القديم و الحديث النخ *

In the preface the author mentions two other works on the life of the Prophet, viz., one by Abu'l-Faṭḥ Ibn Sayyid an-Nâs (d. A.H. 734=A.D. 1334), entitled '*Uyûn al-Aṣar*, and the other by Shamsaddîn Muḥammad bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî (d. A.H. 942=A.D. 1536), entitled *Subul al-Hudâ wa'r-Rashâd Fî Sîrat Khair al-'Ibâd*. The former work, containing *Isnâd*, is an exhaustive one ; and the latter, though a good production, contains only well-known facts. Our author, being requested by his teacher, Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî, wrote the present work from materials from the above two works, with additions of his own, distinguished

by the word اقول. The author also quotes verses from two poems, viz., *Al-Qaṣīdat at-Tā'īyah* of Imām 'Alī bin 'Abdalkāfi as-Subkī (d. A.H. 756=A.D. 1355), and *Al-Qaṣīdat al-Hamzīyah* of Sh̄arafaddīn Abū 'Abdallāh Muḥammad al-Būṣirī (d. A.H. 694=A.D. 1294), the author of the well-known poem, entitled *Al-Qaṣīdat al-Burdah*.

For other copies see Br. Mus., p. 425; Br. Mus. Suppl., Nos. 1274-76; Berlin, Nos. 9604-11; Goth., Nos. 1801-5; Ref., No. 129; Munchen. Nos. 449-51; Paris, Nos. 1999-2005; Yeni, No. 819; Alger, No. 1695; Ḥamīdiyyah, No. 887; Nūr 'Uṣmāniyyah, No. 3049; Ayā Ṣūfiyyah, No. 2978; and Baṣhīr Āgā, No. 446. See also Ḥāj. Khal., vol. i, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon:—

تم الجزء الأول من سيرة الإمام الشيخ علي الحلبي و يليه ان
شاء الله تعالى اول الثاني باب الهجرة الى المدينة *

Written in fair Naskh, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th Ṣafar, A.H. 1129=A.D. 1717

Scribe: احمد بن محمد السقطي بلدا الشافعي مديبا المصري ولنا.

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044=A.D. 1634):—

زكت الجنان لروح مولانا علي *

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihābaddīn Aḥmad bin 'Abdalfattāḥ al-Malwānī (d. A.H. 1181=A.D. 1767; see Silk ad-Durar. vol. i, p. 116):—

فرأت هذه النسخة وهي الجزء الأول من سيرة علي الحلبي
و بلغت مقابلة بحضرة الشيخ احمد شباب الدين الملواني فعننا الله
تعالى به و المسلمين *

No. 1029.

fol. 286; lines 38-41; size 12×8 ; $9 \times 5\frac{1}{4}$.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh, with the headings in red. Dated A.H. 1266=A.D. 1851.

Foll. 27-34, 54-79, 89-94, 197-206 and 278-286 are supplied in a later hand.

No. 1030.

fol. 151; lines 21; size 8×5 ; $6 \times 3\frac{1}{4}$.

النور الوهاج

AN-NÛR AL-WAHHÂJ.

A treatise on the *Mi'râj*, or the Prophet's ascension to heaven, by Nûraddîn Abu'l-Irshâd 'Alî bin Muḥammad Zain al-Âbidîn bin 'Abdarrahmân al-Ujhûrî al-Mâlikî نور الدين ابو الارشاد على بن محمد زين العابدين بن عبد الرحمن الاجهوزي المالكي.

The full title of the work, as given in the preface, is as follows:—

النور الوهاج في الكلام على الاسراء والمعراج

Beginning:—

قال الشيخ الامام العالم العلامة ابو الارشاد على
الاجهوزي المالكي لطف الله به في الدارين واذهب عن قلبه الرين
بمحمد وآله وصحبه - الحمد لله الذي رفع سيدنا محمدا صلى الله عليه
وسلم الى اعلى المقامات الخ *

The author, 'Alî al-Ujhûrî, an eminent doctor of the Mâlikî school of law, was born in Egypt, A.H. 967=A.D. 1559, and studied under several eminent scholars, such as Muḥammad bin Aḥmad ar-Ramlî (*d.* A.H. 1004=A.D. 1595), Muḥammad bin Yaḥyâ al-Qarâfî (*d.* A.H. 1008=A.D. 1599), Ṣâliḥ bin Aḥmad al-Bulqînî (*d.* A.H. 1015=A.D.

1607), Aḥmad bin Qâsim al-'Ibâdî (*d.* A.H. 994=A.D. 1586). and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic; subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock., vol. ii, p. 317, he wrote commentaries on the *Tahdīb al-Mantiq* of Taftâzânî (*d.* A.H. 791=A.D. 1389), the *Nukhbat al-Fikr* of Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852=A.D. 1449), and the *Alfiyah* of Ibn Mâlik (*d.* A.H. 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumâdâ I, A.H. 1066=A.D. 1655. See *Khulâsat al-Aṣar*, vol. iii. p. 157; *Iqd al-Jawâhir Wa'd-Durar*, fol. 178^a; *Tâj at-Ṭabaqât*, vol. xi. fol. 156^b; and Brock., vol. ii, p. 317.

For other copies see Berlin, No. 2610; and Cairo, vol. i, p. 447.

Written in fair Naskh, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Foll. 117-119, 127 and 128 are supplied in a later hand. Foll. 119^b and 128^b are blank. Fol. 149^a contains a short lacuna.

Scribe: سليمان بن داود المحلى الشافعى.

No. 1031.

fol. 219; lines 21; size 8½ × 6; 6¼ × 3¾.

إبتسام الازهار في رياض الاخبار

IBTISÂM AL-AZHÂR FÎ RIYÂD AL-AKHBÂR.

Life of the Prophet Muḥammad; complete in two separate volumes

Author: 'Abdassalâm bin Ibrâhîm bin Ibrâhîm al-Laṣṣânî al-Mâlikî عبد السلام بن ابراهيم بن ابراهيم اللقاني المالكي. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Burhânaddin Ibrâhîm al-Laṣṣânî (*d.* A.H. 1041=A.D. 1631), and was appointed Principal of the Jâmi' al-Azhar. Besides the present work, he wrote an account of the Prophet's birth, entitled *مروحة العواد بمولد خير العباد*; a commentary on his father's work on theology, entitled *جوهرة الموحيد*; and another on a versified tract of Al-Jazâ'irî (A.H. 898=A.D. 1493) on the unity of God, entitled *المنظومة الجوازيرية*. He died on Friday, the 25th Shawwâl, A.H. 1078=A.D. 1668. See *Khulâsat al-Aṣar*,

vol. ii, 416; 'Iqd al-Jawâhir, fol. 208^a; Tâj at-Tabaqât, vol. xi, fol. 196^a; and Brock., vol. ii, p. 307.

Vol. I.

Beginning:—

الحمد لله الذي اصطفى الاسلام ديننا و اختار له من عباده رسلا النج *

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment.

The work is divided into several *Bâb* and a *Khâtimah*. The present volume consists of the following *Bâb*:—

Bâb I. Creation of the Prophetic light, fol. 5^a.

Bâb II. How the Prophet's name was written on the divine Throne before the creation of the world, and his advent was foretold by the early Prophets and sages, fol. 18^a.

Bâb III. The signs, observed before and immediately after the Prophet's revelation, foreboding his prophetic mission, fol. 20^b.

Bâb IV. A historical account of Medina, its excellence and sanctity, fol. 88^a.

Bâb V. How his father wedded his mother Âminah, the daughter of Wahb, and how that marriage was an announcement of the Prophet's mission, fol. 133^a.

Bâb VI. The signs that appeared at the time of his birth, foreboding his great mission, fol. 143^b.

Bâb VII. His nursing by Ḥalimah Sa'dîyah; the kind protection of his uncle, Abû Tâlib, after the death of his grandfather, 'Abdalmuṭṭalib; God's protection from sin and idolatry; and his excellent and noble character from his very childhood, fol. 160^b.

Bâb VIII. His features, manners and character, fol. 192^b.

No other copy of the work is known.

The present copy, dated the 30th Du'l-Hijjah, A.H. 1046=A.D. 1637, is the author's autograph, as appears from the following note on the title-page:—

ابتسم الازهار في رياض الاخبار جمع كاتبه الحقيق عبد السلام بن
ابراهيم اللقاني المالكي غفر الله له والحبابه *

Written in cursive Naskh, with the headings in red.

No. 1032.

fol. 220-440 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, being a continuation of the preceding MS., beginning thus :—

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكَلَّمَ فَقَالَ اللَّهُ أَكْبَرَ كَبِيرًا وَالْحَمْدُ لِلَّهِ
كَثِيرًا وَسُبْحَانَ اللَّهِ بَكْرَةً وَأَصِيلًا السَّخَّ *

It contains the following *Bâb* :—

Bâb IX. The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol. 230^b.

Bâb X. His genealogy, with an account of his wives, children and relatives, fol. 266^b.

Bâb XI. An account of his attire, ring, seal, arms, camels, horses, and other belongings, fol. 292^a.

Bâb XII. A short account of his military expeditions, fol. 313^b.

Bâb XIII. An account of his distinctive attributes and miracles, fol. 364^b.

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol. 410^a.

Written in the same hand as the above.

Dated A.H. 1046=A.D. 1637.

No. 1033.

fol. 105 ; lines 12-17 ; size 9 × 6½ ; 7 × 4.

نظم الدرر والمرجان

NAẒM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes.

The complete title of the work, as given in the preface, is as follows :—

نظم الدرر والمرجان في تلخيص سير سيد الانس و الجن *

Author : Awḥadaddîn Mirzâ Khân al-Birakî al-Jālandhari
أحمد الدين ميرزا خان البركي الجالندهرى.

Beginning :—

- الحمد لله الذي انزل رسوله بالهدى و دين الحق ليظهره على
 الدين كله و لو كره المشركون و خلع على علماء امته ببيان فضائله و مفاخره
 • فهم بذلك له حامدون النج *

The author, who was a native of Jālandhar (India), completed the present work, as he tells us in the colophon, on Thursday, the 2nd Dū'l-Hijjah, A.H. 1091=A.D. 1680. The colophon runs thus :—

قال العبد الضعيف مؤلفه قد فرغت من تسويد هذا الكتاب الجليل
 القدر الذي ما صنف في الاسلام مثله قط فيما اظن يوم الثلاثاء ثاني
 النججة [sic] من سنة احدى و تسعين بعد الالف *

The contents of the work may be summarised thus :—

The prominent events connected with the Prophet's life, his personal features, and various names and *Alqāb* (titles of honour), foll. 2^b-23^a.

His noble character, prerogatives and special attributes, foll. 23^b-74^b.

His wives, children, relatives, freedmen, servants, messengers, and the ten most eminent companions, called العشرة المبشرة, foll. 74^b-86^a.

His horses, mules, camels, weapons, attire, and other household belongings, foll. 86^a-90^b.

Some of his miracles, foll. 91^a-102^b.

His death and interment, foll. 102^b-105^b.

Another copy of the work is noticed in *Āsafīyah*, p. 874.

The present copy was transcribed, as stated in the following note at the end, from the author's autograph copy :—

كتبت و اتممت هذ النسخة من التى كتبها المؤلف بخطه *

Written in fair Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

Scribe: محمد عيسى.

No. 1034.

foll. 36; lines 28; size 9×5; 8×4.

نقاية الاثر

NUQĀYAT AL-AṢAR.

A short fragment of a commentary on the *Khulāṣatu Siyarī Sayyid al-Bashar*, a work on the life of the Prophet by Muḥibbaddin Abu'l-'Abbās Aḥmad bin 'Abdallāh at-Ṭabari (d. A.H. 694=A.D. 1295).

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain Shaikh Abū Bakr:—

نقل من نقاية الاثر شرح خلاصة سير سيد البشر عليه الصلوة والسلام
للشيخ ابي بكر رحمه الله الملك الاكبر *

On fol. 4^b the author refers to his teacher, Shaikh Zain al-Ābidīn (probably Zain al-Ābidīn bin 'Abdallāh bin Shaikh bin 'Abdallāh al-Aidarūs, who flourished in the middle of the 11th century of the Hijrah), in the following term:—

وقد افرد شيخنا واستاذنا مولانا واولادنا فدوة المحدثين الشيخ زين
العابدين رفعه الله تعالى في اعلى عليين في جزء اسماء من حضر من
الصحابه فيها *

The latest authority quoted (on fol. 11^b) is Shihābaddin Aḥmad bin Muḥammad bin 'Umar al-Khafāḥī (d. A.H. 1069=A.D. 1659), the author of the *Nasīm ar-Riyād* (No. 997 above).

According to Hāj. Khal., vol. iii, p. 165, the text is divided into twenty-four *Faṣl*. The present MS. contains the commentary on the fourth *Faṣl*, dealing with the Prophet's military expeditions.

Beginning:—

الفصل الرابع في ذكر عزوانه صلى الله عليه وسلم وهى جمع غزوة
في القاموس غزاه غزوا ارادة و طلبه و قصده الخ *

Written in Naskh, with some marginal notes.

Not dated. Probably 19th century.

No. 1035.

foll. 40; lines 19; size $8\frac{1}{2} \times 6$; 6×4 .

الدرة الفريدة

AD-DURRAT AL-FARÎDAH.

A tract on the Prophet's journey to Syria with the merchandise of Khadijah, the daughter of Khuwailid bin Asad, and his subsequent marriage with her.

The full title of the work, given on the title-page, is as follows:—

الدرة الفريدة في تجارة النبي وزواجه بالسيدة خديجة *

The author's name and his dates cannot be traced.

Beginning:—

• قال حدثنا بعض اشيائنا و اسلافنا رحمة الله عليهم اجمعين انهم قالوا
لما بلغ رسول الله صلى الله عليه وسلم من العمر اربعة وعشرون سنة و ستة
اشهر و عشرة ايام خرج ذات يوم يتمشى بين زمزم النخ *

Written in fair Naskh. Dated A.H. 1126=A.D. 1714.

Scribe: عبد الرحمن بن المرحوم محمد دادى شرايى

No. 1036.

fol. 307; lines 29; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

فتح القريب

FATH AL-QARÎB.

A commentary on the author's own metrical work, entitled *Mawâhib al-Mujib Fî Khaṣâ'is al-Ilābīb*, treating of the Prophet's distinctive attributes

Author: Abu'n-Najāh Aḥmad bin 'Alī bin 'Umar bin Ṣālīḥ bin Aḥmad al-'Adawī al-Manīnī al-Ḥanafī ابو النجاج احمد بن علي بن عمر بن صالح بن احمد الحنفى العدوى المعروف بالمنيى (d. A.H. 1172=A.D. 1759; see Lib. Cat., vol. xii, No. 736).

Beginning:—

الحمد لله الذي خص نبينا محمدا صلى الله عليه وسلم بخصائص
اعلى له بها قدرا وايدة بكتاب احكمت آياته و شرح له به صدرا النخ *

In the preface the author tells us that he first composed a versified version of the *Unmûdaj al-Labib* of As-Suyûtî, with the title *Mawâhib al-Mujib*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawâhib al-Mujib*, extracting material from As-Suyûtî's *Al-Mu'jizât wa'l-Khaṣā'is an-Nabawiyah* (No. 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munâwî's commentary on the *Unmûdaj al-Labib* of As-Suyûtî (No. 1020 above), from which he also derived some material.

The present commentary, like the original text, is divided into two *Bâb*.

The work is mentioned in the list of the author's compositions given in Silk ad-Durar, vol. i, p. 135; and in Tâj at-Ṭabaqât, vol. xii, part ii, fol. 439^b. See also Hâj. Khal., vol. vi, p. 248. No copy of the work is noticed in any other catalogue.

Written in fair Naskh, with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A.H. 1170=A.D. 1757.

Scribe: *سميع بن عبد الكريم الجراعى*

The title-page contains the following verses in praise of the present work, written by Muḥammad Shâkir al-'Umari:—

خصائص طه سمت فى الزوى و فتح القريب لعافد شرح
و حقق فيها مقام الحبيب و هذا لعمري اجل المنع

This Muḥammad Shâkir al-'Umari, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwâl, A.H. 1140=A.D. 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muḥammad Râḡib Pâshâ (*d.* A.H. 1176=A.D. 1763). He held several distinguished posts under the Governments of Constantinople and Damascus; but subsequently he resigned the state service, and becoming a disciple of Shâikh 'Umar bin 'Abdal-jalil al-Baḡdâdî (*d.* A.H. 1194=A.D. 1780), devoted himself to the study of the Sûfî literature. He died on Monday, the 26th Rabi' II, A.H. 1194=A.D. 1780. See Silk ad-Durar, vol. ii, pp. 183-189; and Tâj at-Ṭabaqât, vol. xii, part ii, fol. 640^b.

No. 1037.

foll. 16: lines 13; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

مولد النبي

MAWLID AN-NABÎ.

The well-known work, containing an account of the Prophet's birth and of his early life, written in the rhymed prose commonly used for recitation on his birthday celebration.

Author: Ja'far bin Hasan bin 'Abdalkarim bin Muḥammad bin 'Abdarrasûl al-Barzanjî ash-Shâfi'î al-Madanî جعفر بن حسن بن عبد الكريم بن محمد بن عبد الرسول البرزنجي الشافعي المدني
Beginning:—

ابتدى الاملاء باسم الدات العليه فاقول هو صلى الله عليه

وسلم سيدنا محمد بن عبد الله بن عبد المطلب النخ *

The author, a man of great piety and learning, was born at Medina in A.H. 1101=A.D. 1690. He received his education at his native place, and became known for his elegant writing and profound knowledge in the Shâfi'ite law. He held the distinguished posts of *Khaṭīb* (preacher) of the Prophet's mosque, and of Principal of the Madrasah attached to that mosque. He was also appointed the juriconsult of the Shâfi'ites (مفتي الشافعيه) at Medina. He wrote several books, and died at Medina on Friday, the 27th Shâ'bân, A.H. 1177=A.D. 1764. See *Tâj at-Ṭabaqât*, vol. xii, part ii, fol. 482^b; *Silk ad-Durar*, vol. ii, p. 9; and *Brock.*, vol. ii, p. 384.

For other copies see Cairo, vol. i, p. 405; and Berlin, No. 9536. The work has been printed in Cairo, A.H. 1307.

Written in fair Naskh. Not dated. Probably 19th century.

No. 1038.

foll. 185; lines 21; size 8×6; 6½×4.

(Two separate works bound together.)

foll. 1^b-89^v.

I.

كِتَابُ السِّيَرَةِ

KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sîrat ar-Rasûl* of Ibn Hishâm (d. A.H. 218=A.D. 834).

Author: Shaiikh Muḥammad bin ‘Abdalwahhâb an-Najdî الشيخ محمد بن عبد الوهاب النجدى, the founder of the Wahhâbî sect, who was born in A.H. 1115=A.D. 1704, and died in A.H. 1206=A.D. 1792. See Lib. Cat., vol. x. No. 585

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِهِ نَسْتَعِينُ وَ عَلَى اللَّهِ عُلْيَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ بْنُ عَبْدِ اللَّهِ
الْحَقُّ هَذَا مَعْلُومُ النَّصْحَةِ وَ مَا فَوْقَ عَبْدِ اللَّهِ مُخْتَلَفٌ فِيهِ نَحْنُ *

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (A.H. 198-218=A.D. 813-833).

For another copy of the work see Br. Mus. Suppl., No. 220.

Written in cursive Naskh. Dated A.H. 1224=A.D. 1809

foll. 89^v-185^v

II.

كِتَابُ الْهَدْيِ النَّبَوِيِّ

KITÂB AL-HADÎ AN-NABAWÎ.

A treatise dealing with the Prophet's character and manners, by the same author.

Beginning:—

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ بَعْدَ ذَلِكَ أَنَّ اللَّهَ سَبَّحَانَهُ هُوَ الْمُنْعَزَّ بِتَخْلُقِ
وَ الْاِخْتِيَارِ أَنْهَ *

Written in the same hand as the above.

Dated the 3rd Rabi' II, A.H. 1224=A.D. 1809.

No. 1039.

fol. 168; lines 19; size 10×6; 8×4.

اللباب

AL-LUBÂB.

An abridgment of the third volume of the *Subul al-Hudâ Wa'r-Rashâd* of Shamsaddîn Abû 'Abdallâh Muḥammad bin Yûsuf aş-Şâliḥî (d. A.H. 942=A.D. 1536), dealing chiefly with the Prophet's noble qualities, business transactions, and the mode of his daily life, together with a collection of his prayers, commandments, judgments, etc.

Author: Qâḍî Muḥammad Şanâ'allâh an-Naqshbandî al-Mujâdidî al-Maẓharî المقطري المجددى النقشبندى. He was an eminent Şûfî and a most diligent scholar of Pânîpat (India). He studied Ḥaḍîṣ under the well-known Shâh Waliallâh Dihlawî (d. A.H. 1176=A.D. 1762), and other branches of Muḥammadan literature under several other distinguished scholars. He soon achieved great knowledge, especially in Ḥaḍîṣ and jurisprudence, in which subjects he was designated as the Baihaqî of the time by Shâh 'Abdal'azîz Dihlawî (d. A.H. 1239=A.D. 1824). After completing his education, he became a disciple of Shaiḡh Muḥammad 'Âbid (d. A.H. 1160=A.D. 1747), and devoted himself to spiritual studies. Subsequently, he attached himself to the company of the famous Shaiḡh of the Naqshbandiyah order, Mirzâ Maẓhar Jân-i-Jânân (d. A.H. 1195=A.D. 1781), who gave him the title of *'Alam al-Hudâ*. Besides the present work, our author wrote a detailed work on Muhammadan law, dealing with the diversities of the four Sunnite schools of jurisprudence; a commentary on the Qurân, entitled *Tafsîr Maẓharî*; a work on the day of resurrection, entitled *Taḍkirat al-Ma'âd*; a work on the life and teaching of Shaiḡh Aḡmad Sirhindî (d. A.H. 1035=A.D. 1625); and over thirty other treatises and tracts on various subjects. For some time he held the post of Qâḍî, and died on the 1st Rajab, A.H. 1225=A.D. 1810. See Ḥaḍâ'iq al-Hanafiyah, p. 465.

Beginning:—

الحمد لله الذي هدانا لهذا سبيل الرشاد ورزقنا زاد المعاد
و بعد فيقول العبد الضعيف محمد ثناء الله النقشبندى المجددى

المظهرى الأرجى بحمة ربه الغذى الجواد ان غاية كمال البشر في عالم
الكون و الفساد اتباعه سنة رسول الله صلى الله عليه و سام في الاخلاق
• و الاعمال و الاعتقاد الخ *

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabīl ar-Rashād* (more properly, the *Subul al-Hudā w'ar-Rashād*; see Hāj. Khal., vol. iii. p. 580) of Aṣ-Ṣāliḥī is the best of all. Our author, at the request of his Shaikh, Mirzā Maḥzar Jan-i-Jānān, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., خ for Al-Bukhārī; م for Muslim; د for Abū Dā'ūd; س for Nasā'ī; جه for Ibn Mājah; ك for Mālik; فع for Shāfi'i; ا for Aḥmad; كم for Al-Hākim; طب for Aṭ-Ṭabarānī; صي for Ad-Dārimī; فظ for Ad-Dārquṭnī; كر for Ibn 'Asākir; حب for Ibn Hibbān; and سه for Ibn Khuzaimah.

The contents of the work may be summarised thus:—

The Prophet's character and manners, divided into numerous short *Bāb*, foll. 2^b–42^b.

The way of his purification and ablution, foll. 42^b–48^b.

His prayers, fasting, alms and the Hajj pilgrimage, foll. 49^a–115^a.

His business transactions, foll. 115^a–118^a.

His pre-ents and gifts to his friends and companions, fol. 118^a–120^b.

His marriage, dowries and his strict observance of equity among his wives, foll. 120^b–124^b.

His sacrifice of animals, and his instructions for hunting, foll. 125^a–127^a.

His strictness in the fulfilment of oaths, vows, etc., foll. 127^a–128^a.

His dealings in war, foll. 128^a–132^b.

His mode of teaching his followers, foll. 132^b–134^a.

A collection of his comments on some verses of the Qurān, foll. 134^a–135^a.

His judgments, commandments and ordinances, foll. 138^a–155^b.

His love of God, and his support of the rights and claims of persons, foll. 156^a–160^a.

His opinion on poetry, foll. 160^a–162^a.

His fondness in giving sweet names to his companions by changing theirs, foll. 162^a–163^b.

His kindness to children and women, fol. 164^a.

His forgiveness, foll. 165^a-166^a.

His strictness in fulfilling his promise, foll. 166^a-167^a.

His courtesy, morality, etc., foll. 167^b-168^b.

No other copy of the work is known.

The present copy, dated A.H. 1198=A.D. 1784, was transcribed, as stated in the following colophon, from the author's original draft, within his life-time:—

تمت هذه النسخة الشريفة في الخامس و عشرين انصر المظفر سنة
الثامن وتسعين و المائة بعد الالف بيد العاصي عبد الباقي غفر الله ذنوبه
و ستر عيوبه نقل من اصل المسودة بخط المؤلف الفاضل ثناء الله سلمه الله
بالإرشاد و التكميل المجه آتذ فائدة للولدنا و نسائر الطالبين *

Written in Nasta'liq. with occasional rubrics.

Scribe: عبد الباقي.

No. 1040.

fol. 120; lines 17; size $8 \times 5\frac{1}{2}$: $6\frac{1}{4} \times 3\frac{1}{4}$.

مولد رسول الله

MAWLID RASŪLALLĀH.

An account of the Prophet's birth and his early life, ending with his marriage with Khadijah, the daughter of Khuwailid.

The title of the work and the author's name are not mentioned in the present copy; but on the title-page of that noticed in Berlin. No. 9521, it is designated as مولد رسول الله. The authorship is there wrongly ascribed to Ibn al-Jawzi (*d.* A.H. 597=A.D. 1201). He is frequently quoted as an authority in the present work and spoken of as dead, as for instance on fol. 55^b, where he is referred to thus:—

و حكى أبو الفرج الجوزي رحمه الله *

The latest authority referred to (fol. 58^b) is 'Abdassalām al-Bagdādi, who was born after A.H. 770=A.D. 1369, and died in A.H. 859=A.D. 1455. See *Al-Qabas al-Hāwī*, vol. i, fol. 107^a.

Beginning:—

الحمد لله الذي ابرز من طيرة غرة عروس الحضرة صبيحا مستقيما
و اطلع في افاك الكمال عن بروج الجمال شمساً مضياً و فمراً مديراً و اخرج

من خلال اشجار الفتوة شمس ثمر النبوة ولم يجعل له في العالمين

نديرا [Sic نظيرا]

Written in fair Naskh.

Not dated. Apparently 19th century.

HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD.

No. 1041.

fol. 196; lines 19-21; size $10\frac{3}{4} \times 7\frac{3}{4}$; $8 \times 4\frac{3}{4}$.

(Two separate works bound together.)

fol. 1-131^b.

I.

ذخائر العقبى في مناقب ذوى القربى

DAKHÂ'IR AL-'UQBÂ FÎ MANÂQIB DAWI'L-QURBÂ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence.

The author, Muhibbaddin Abu'l-'Abbâs Ahmad bin 'Abdallâh aî-Tabarî معب الدين ابو العباس احمد بن عبد الله الطبري (d. A.H. 694 = A.D. 1295; see Lib. Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23^b, to his work entitled *Ar-Riyâd an-Na'îrah Fî Manâqib al-'Asharah* in the following terms:—

الباب الثامن في ذكر امير المؤمنين علي ابن ابي طالب عليه السلام
وقد بسطنا المقال و اوسعنا المجال في ذكر مفايده في كذا المرسوم
الرياض الفضة في مذهب العشرة و نحن ناتي على جملة معاني
ما ذكرناه بمذهبه ان شاء الله تعالى *

In a copy of the present work noticed in Berlin, No. 9674, the authorship is wrongly ascribed to Muḥammad Bâqir bin Muḥammad Taqī al-Ḥusainī, the well-known Shī'ah scholar, who flourished in the 11th century of the Hijrah.

Beginning:—

الحمد لله على خصوص المنح و عموم النعماء و له الشكر على ما
أوى من عظام المنن و كريم الآلاء اما بعد فان الله عز وجل قد
اعطى محمدا صلى الله عليه و سلم على جميع من سواه و خصه بما عه به
من فضله الجاهر الخ *

The work is divided into two *Qism*; the first dealing briefly with the excellence and virtues of the kinship of the Prophet: and the second comprising biographical notices of his descendants and relatives. Each *Qism* is subdivided into several *Bâb* and *Faṣl*, as follows:—

Qism I.

Bâb I. The excellence and virtues of the kinship of the Prophet, fol. 2^a.

It may be noticed here that a few folios after fol. 2^b containing the major portion of the second *Bâb* dealing with the excellence of the tribe Quraish are wanting.

Bâb III. The excellence of the descendants of Hâshim, fol. 3^a.

Bâb IV. The excellence of the descendants of 'Abdalmuṭṭalib, fol. 4^a.

Bâb V. The excellence of the Prophet's family (اهل البيت), fol. 4^a.

Bâb VI. The Prophet's declaration that Fāṭimah, 'Alī, Ḥasan and Ḥusain were the inmates of his house, fol. 6^a.

Bâb VII. Fāṭimah, fol. 8^a.

Bâb VIII. 'Alī, fol. 23^b.

Bâb IX. Ḥasan and Ḥusain, fol. 51^b.

Qism II.

Bâb I. The descendants of the Prophet in the following eight *Faṣl*:—

- I. The exact number of the Prophet's children and the dates of their birth, fol. 70^a.
- II. Ibrâhīm, fol. 71^a.
- III. Fāṭimah, fol. 73^a.
- IV. Zainab, fol. 73^a.

- V. Ruqaiyah, fol. 76^a.
- VI. Ummu Kulşûm, fol. 77^a.
- VII. Zainab, the elder daughter of Fâṭimah, fol. 79^a.
- VIII. Ummu Kulşûm, the younger daughter of Fâṭimah, fol. 79^a.

Bâb II. The uncles of the Prophet in the following three *Faṣl*:—

- I. The exact number of his uncles, fol. 81^b.
- II. Ḥamzah, fol. 82^a.
- III. ‘Abbâs, fol. 89^b.

Bâb III. The children of the Prophet’s uncles in the following six chapters:—

- I. The two sons of Abû Ṭâlib, viz., Ja‘far, fol. 102^a; and ‘Aqil fol. 110^a.
- II. The eight sons of ‘Abbâs, viz., Faḍl, fol. 111^b; ‘Abdallâh, fol. 112^b; ‘Ubaidallâh, fol. 119^a; Qaşm, fol. 119^a; ‘Abdarrahmân, fol. 119^b; Ma‘bad, fol. 120^a; Kaşîr, fol. 120^a; and Tammâm, fol. 120^a.
- III. The five sons of Al-Ḥâriş, viz., Abû Sufyân, fol. 121^a; Nawfal, fol. 122^a; Rabî‘ah, fol. 123^a; ‘Abdallâh, fol. 124^a; and Al-Muğirah, fol. 124^b.
- IV. The children of Zubair, viz., ‘Abdallâh, fol. 124^b; Ḍub-â‘ah, fol. 125^a; Umm al-Ḥikam, fol. 125^a.
- V. The children of Abû Lahab, fol. 125^a.
- VI. The children of Ḥamzah, fol. 125^b.

Bâb IV. The Prophet’s aunts (father’s sisters), fol. 126^a

Bâb V. The children of the Prophet’s aunts, fol. 127^b.

The work ends with a *Kḥatimah*, containing the following three *Faṣl*:—

- I. The Prophet’s mother, Âminah, fol. 129^b
- II. His foster-mothers, fol. 130^b.
- III. His foster-brothers and -sisters, fol. 131^a.

The last *Faṣl* is slightly incomplete at the end; but only one folio seems to be wanting.

For other copies of the work see Berlin, No. 9674; and Goth., No. 1834. See also Hâj. Kḥal., vol. iii, p. 325; and Brock., vol. i, p. 361.

foll. 132^a–196^b.

II

السط الثمين في مناقب امهات المؤمنين

AS-SIMṬ AṢ-ṢAMÎN FÎ MANÂQIB
UMMAHÂT AL-MU'MINÎN.

A work on the lives and merits of the Prophet's wives, by the same author.

Beginning :—

انحمد لله كما ينبغي عظيم جلالة و له الشكر على ما اوتى من عظيم
افضاله اما بعد فهذا مؤلف و سميته بالسط الثمين و جمعت فيه
ما ورد في مناقب امهات المؤمنين مشتتلا على كمية عدد هن معرفا كريم
مجدهن مبينا علو درجتين منبها على تفاوت مرتبتين حاويا لما ورد مما
ظفرت به في حق كل واحدة اجمالا و تفصيلا جامعا ما يفضل فيهن عنه
صلى الله عليه و سلم مما يخص و يعم تشريفا و تفضيلا الخ *

The work is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*, as follows :—

Muqaddimah. The exact number of the Prophet's wives, their pedigrees, the times of their marriage with the Prophet, their virtues and excellence, and the Prophet's strictness in observing equity among them, fol. 132^b.

Bâb I. *Khadijat al-Kubrâ*, fol. 136^a.

Bâb II. 'Ā'ishah, the daughter of Abû Bakr, fol. 144^b.

Bâb III. Ḥafṣah, the daughter of 'Umar, fol. 171^a.

Bâb IV. Ummu Salmah, the daughter of Umayyah, fol. 173^a.

Bâb V. Ummu Ḥabîbah, the daughter of Abû Sufyân, fol. 178^b.

Bâb VI. Sawdah, the daughter of Zama'ah, fol. 181^a.

Bâb VII. Zainab, the daughter of Jahsh, fol. 174^a.

Bâb VIII. Zainab, the daughter of Khuzaimah, fol. 186^b.

Bâb IX. Maimûnah, the daughter of Al-Hâriṣ, fol. 187^b.

Bâb X. Juwairiyah, the daughter of Al-Hâriṣ Ibn Abi Dirâr, fol. 188^b.

Bâb XI. Ṣafiyah, the daughter of Huyai, fol. 189^b.

Bâb XII. The names of the twelve other women, who, according to some, were also married to the Prophet, fol. 192^a.

Khâtimah. The Prophet's two female slaves, viz., Mâriyah Qibṭiyah and Raiḥanah, fol. 196^a.

No other copy of the present work is known.

Both works are written by the same hand in fair Naskḥ, within double red-ruled borders. The headings are in red. Foll. 174 and 183 should follow foll. 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work, entitled *Khulâṣatu Siyari Sayyid al-Bashar*.

HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll. 234; lines 23-26; size $13 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

(Two separate works bound together.)

foll. 1-43.

I.

كتاب الردة

KITÂB AR-RIDDAT.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Ṭulaiḥah bin al-Khuwailid al-Azdi, Al-Aswad al-'Ansi, Musailamah al-Kaḍḍâb and others.

Author: Abû 'Abdallâh Muḥammad bin 'Umar bin Wâqid al-Wâqidî al-Madani أبو عبد الله محمد بن عمر بن واعد الواعدى المدنى, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130=A.D. 747. He received traditions from Imâm Mâlik bin Anas (*d.* A.H. 179=A.D. 795), Sufyân aṣ-Ṣawri (*d.* A.H. 161=A.D. 777), Ma'mar bin Râshid (*d.* A.H. 153=A.D. 770), and others. Aḍ-Ḍahabî and other biographers remark that Al-Wâqidî was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qâḍî

in the eastern quarter of Bagdād; and subsequently Al-Ma'mûn (A.H. 198-218=A.D. 813-833), who treated him with marked honour, appointed him to fill the same post at 'Askar al-Mahdî. Besides the present work, and that noticed below, he wrote a history of the Prophet's campaigns entitled *Kitâb al-Mağâzî*, which was edited and published by A. Kremer, Calcutta, 1856. A part of the same work, on the conquest of Mesopotamia, was edited and published by G. H. A. Ewald, Göttingen, 1827.

Our author died on Monday, the 11th Du'l-Hijjah, A.H. 207=A.D. 823. See *Mir'ât al-Janân*, fol. 130^b; *Kitâb al-Fihrist* by Ibn Nadîm, p. 98; *Taḍkirat al-Ḥuffâẓ*, vol. i, p. 319; Ibn Khallikân (De Slane's translation), vol. iii, p. 61; *Murûj ad-Dahab*, fol. 248^a; *Al-Ansâb* by As-Sam'ânî, fol. 577^b; *Dustûr al-Ilâm*, fol. 153^a; *Yâqût*, vol. vii, p. 55; and Brock, vol. i, p. 135.

Beginning :—

روي ابو الفاسم عبد الله بن حفص بن مهران البردعي عنزة الله تعالى
قال حدثني ابو محمد احمد بن اعثم الكوفي قراءة عليه قال حدثني
ابو جعفر عبد العزيز بن المبارك قال حدثني نعيم بن مزاحم المنفري
قال حدثني محمد بن عمر بن واقد الوافدي السلمي لما قبض
النبي صلى الله عليه وسلم شمتت اليهود والنصارى باهل الاسلام وظهر
الذفاق في المدينة ممن كان يخفيه قبل ذلك النجم *

Contents :—

Fol. 2 ^a .	اخبار سبعة بنى ساعدة *
Fol. 6 ^a .	ذكر اخبار الردة *
Fol. 7 ^a .	ذكر خروج اسامة بن زيد *
Fol. 10 ^a .	ذكر فجأة ابن عبدالبيل *
Fol. 16 ^a .	خبر مالك بن نويرة ومبلة الكذاب *
Fol. 25 ^a .	ذكر ارتداد اهل البحرين *
Fol. 29 ^a .	ذكر ارتداد ارض حضرموت عن كندة وعبرها *
Fol. 40 ^b .	ندبة في ذكر المنلى بن حارثة الشناني وهو اول الغنوح بعد فئال اهل الردة *

The work ends on fol. 43^b thus :—

قال و كان خالد بن الوليد رضي الله عنه كلما افتتح موضعاً من العراق
اخرج من غنائمه الخمس فيوجه به الى المدينة الى ابي بكر الصديق

رَضِيَ اللَّهُ عَنْهُ وَيَتَقَسَّمُ بِأَقْبَى الْمَغْزَمِ فِي إِصْحَابِهِ قَالَ إِيَّيْ أَنْ تَحْرَكَتِ الرُّومُ
بَارِضِ الشَّامِ فَذَرَجَعَ الْآنَ إِيَّيْ ذَكَرَ فَتُوحِ الشَّامِ بِعَوْنِ اللَّهِ وَكَرَمِهِ إِنْ شَاءَ اللَّهُ

• تَعَالَى *

The work is noticed by Hâj. Khal., vol. v, p. 87.

Written in fair Naskh, with the headings in red. Dated Sunday,
the 25th Rabi' II. A.H. 1278=A.D. 1861

foll. 44-234.

II.

فتوح الشام

FUTUH ASH-SHÂM.

A history of the conquest of Syria. ascribed to the same Al-Wâqidi.

• Beginning :—

قال ابو عبد الله محمد بن عمر الواقدي رحمه الله تعالى حدثني
ابو بكر احمد بن يحيى بن الحسين ابن سفيان الذهري قال
اما مات رسول الله صلى الله عليه وسلم استخلف ابو بكر الصديق رضي
الله عنه فقتل في خلافته مسيلمة بن فليس الكذاب الذي ادعى النبوة
وقتل ايضا السجاح والاسود العنسي وحرب طليحة بن خويلد الي الشام
فلما فتحت اليمامة و قتل بنو حذيفة و اطاعت العرب لابي بكر الصديق
رضي الله عنه عول ان يبعث جيوشه الى الشام النخ •

The MS. ends with an account of the conquest of Caesarea.

For other copies see Br. Mus., pp. 148-9, 425, 683 : Paris. Nos. 1652-1661, 1689 ; Berlin. Nos. 9765-9775 : Yenî, No. 237 : and Ayâ Sûfiyah, No. 3331.

The work was edited and published by W. Nassau Lees, Calcutta. 1854-62. It has been twice printed in Cairo, viz., in A.H. 1282 and 1309.

Written in fair Naskh. Dated Thursday, the 14th Rabi' II,
A H 1298=A.D. 1881.

No. 1043.

fol. 213; lines 23; size 8×5 ; $5\frac{1}{2} \times 3\frac{1}{4}$.

كتاب الامامة و السياسة

KITAB AL-IMÂMAT WA'S-SIYÂSAT.

The well-known history of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Hârûn ar-Rashîd (A.H. 170-193=A.D. 786-809), ascribed to Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî *أبو محمد عبد الله بن مسلم بن قتيبة الدينوري* (d. A.H. 276=A.D. 889; see No. 960 above).

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة نفثتج كلامنا بحمد الله
و نفوس مباديا بذكرة و الثناء عليه الخ *

For the contents of the work see Berlin. No. 9412. For other copies see Br. Mus., p. 581; Cairo. vol. v. p. 13; Paris. No. 1566; and Br. Mus. Suppl., No. 519. See also Brock, vol. i. p. 122.

The work was printed in Egypt. A.H. 1322. A Latin abstract of the history of the first four Caliphs was published by A. Petersson. Lund, 1856, under the title: *Expositio de quatuor primis Khalifis*.

Written in Naskh, with the headings in red.

Dated Monday, the 21st Ramaḍân. A.H. 1006=A.D. 1598.

The title-page contains notes by three former owners of the MS. The earliest is dated A.H. 1177=A.D. 1764.

The last folio contains a short biographical notice of the author in a different hand.

No. 1044.

fol. 114; lines 16; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

راس مال النديم

RÂS MÂL AN-NADÎM.

A rare copy of a compendious work comprising, besides miscellaneous historical material, meagre chronological sketches of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Al-Muqtafi-billâh (A.H. 530-555=A.D. 1136-1160).

The author does not reveal his name in the text; but Ṣalâhaddîn

Khalil bin Aibak as-Satadi (*d.* A.H. 764=A.D. 1363), who mentions the present work, in the preface to his biographical work *Nakt al-Himyân fi Nukat al-'Umyân*, as one of his sources, gives the author's name as Abu'l-'Abbâs Ahmad bin 'Ali bin Bânah ابو العباس احمد بن علي بن بانه. The bare fact that the author highly eulogises 'Ali, his descendants and friends, and curses the first three Caliphs, the Prophet's wife 'Ā'ishah and others, whom the Shī'ahs look upon as the opponents of 'Alī and his family, shows that the author professed the Shī'ah faith. The details of his life cannot be traced; but it is probable that he lived in the time of Al-Muqtafi-billāh (A.H. 530-555=A.D. 1136-1160), with whose reign he closes his chronological sketches.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على اشرف المخلوق محمد
و آله الطاهرين اما بعد فهذا لباب في التواريخ و نسب النبي صلى الله
عليه و آله و سلم و اولاده و اصحابه و تزيين الخلفاء و الامثال الطيفة
و المتضادة و الاتفاقات العجيبة و الامور الغريبة مما يستغنى العالم المبرز
عن معرفته و يتجمل الاديب الفاضل في صناعته الخ *

The author tells us in his epilogue that it was customary in Irâq (Mesopotamia) for the 'Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games; the middle-class people took delight in singing melodious love songs, and in idle talk; while the favourite amusement of the low class people was to abuse each other, and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus:—

Short notices of the Prophet's mother and the mothers of the Caliphs, fol. 1^b.

An account of the Prophet's relatives, fol. 4^a.

The names of some generous persons; persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol. 6^a.

The names of some obstinate opponents of the Prophet, fol. 7^a
 How some persons in the pre-Islamic period abstained from wine, fol. 8^a.

- Virtues practised in the pre-Islamic period, fol. 9^b.

Famous markets of Arabia in the pre-Islamic period, fol. 11^a.

The names of some eminent secretaries to the Prophet, Caliphs and other noblemen, fol. 13^b.

The names of those companions of the Prophet who fought for 'Ali in the battles of Jamal and Şiffin, fol. 14^b.

The names of those companions of the Prophet who sided with Mu'āwiyah in the battle of Şiffin, fol. 15^b.

The names of some eminent blind men, fol. 16^b.

Customs and rites observed in the pre-Islamic period, some of which remained lawful in Islam, fol. 17^a.

The names of the famous *Munāfiqîn*, i.e., hypocrites in the time of the Prophet, fol. 24^b.

Notices of eminent persons crucified after the introduction of Islam, fol. 25^b.

The famous soothsayers of Arabia, fol. 29^b.

A collection of historical and religious proverbs, fol. 40^a.

Some riddles of historical significance, fol. 66^a.

Historical notices relating to the *Awā'il*, i.e., the origins of things, and the persons who originated certain customs, practices, or arts, fol. 68^b.

An account of games, such as chess, backgammon, etc., fol. 78^b.

The seven climates, fol. 81^b.

An account of the town of Mecca and its holy temple (Ka'bah), fol. 83^a.

The character of some of the Caliphs, fol. 84^b.

An account of the Prophet's horses and swords, fol. 88^a.

A chronological sketch of the Caliphs from Abû Bakr to Al-Muqtafi, fol. 92^a.

The twelve Imâms of the *Shi'ahs*, fol. 107^b.

The Imâms of the *Bâtiniyah* sect, fol. 110^b.

For other copies see *Nûr 'Uṣmāniyah*, No. 3296; and *Yeni*, No. 234. See also *Hâj. Khal.*, vol. iii, p. 340.

Written in cursive *Naskh*, with occasional rubrics.

Dated Tuesday, the 1st Rabi' II, A.H. 1277 = A.D. 1860.

Scribe: يوسف بن ملا عبد الولى بن ملا داود بن ابراهيم بن شمس.

Nine fly-leaves at the end contain miscellaneous notes and extracts from different books.

No. 1045.

foll. 129 : lines 17 : size $7\frac{1}{4} \times 5\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

فتوح البهنسا

FUTŪḤ AL-BAHNASĀ.

A history of the conquest of Bahnasā (a town in Egypt), with the following title:—

كتاب البهنسا في فضائل السادة النجباء و من استشهد منهم فيها *

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muḥammad bin Muḥammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface:—

• Muḥammad bin Ishāq (*d.* A.H. 151=A.D. 768).

Muḥammad bin 'Umar al-Wāqidi (*d.* A.H. 207=A.D. 823).

'Abdalmalik bin Hishām (*d.* A.H. 218=A.D. 834).

Abū Ja'far Muḥammad bin Jarīr at-Ṭabarī (*d.* A.H. 310=A.D. 923).

'Ali bin Ḥusain al-Mas'ūdī (*d.* A.H. 345=A.D. 956).

Aḥmad bin Muḥammad bin Ibrāhīm aṣ-Ṣa'labī (*d.* A.H. 427=A.D. 1036).

Abu'l-Ḥasan 'Ali bin Aḥmad al-Wāḥidī (*d.* A.H. 468=A.D. 1075).

Maḥmūd bin 'Umar az-Zamakhsharī (*d.* A.H. 538=A.D. 1143).

Beginning:—

الحمد لله العنان المذلل العظيم السلطان الحكيم الاحسان الذي لم

يخلوا منه مكان النجم *

For other copies see Paris, Nos. 1690-1692; Berlin, No. 9096; Br. Mus., p. 150; Br. Mus. Suppl., No. 525; Ayâ Sûfiyah, No. 3333; and Cairo, vol. v, p. 96.

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A.H. 1117=A.D. 1705.

No. 1046.

foll. 360 ; lines 23 ; size 10 × 6 ; 7½ × 4.

• الا كتفاء في فضل الاربعة الخلفاء

AL-IKTIFÂ' FÎ FADL AL-ARBA'AT
AL-KHULAFÂ'.

A work on the excellence and virtues of the first four successors of the Prophet, chiefly based on traditions.

Author: Ibrâhim bin 'Abdallâh al-Wâsilî ash-Shâfi'î al-Yamani ابراهيم بن عبد الله الواسلي الشافعي اليمني. His ancestors belonged to Yemen; but he himself settled permanently at Medina, where he wrote the present work in A.H. 963=A.D. 1556. Other particulars of his life and the exact date of his death are not known.

Beginning:—

• الحمد لله الحميد المجيد الفعال لما يريد الخ *

In the preface the author tells us that he wrote the present work at the request of some of his friends, and that he divided it into eight chapters; but the present copy, like that noticed in Bûhâr, No. 200, consists of only the first five chapters, as follows:—

I. Foll. 3^b-66^a. الكتاب الاول كتاب التحقيق في ما جاء في

فضل الخليفة على التحقيق المخصوص

بالصدق و التصديق ابي بكر الصديق

رضي الله تعالى عنه على انفراد وفيه

تسعة عشر بابا و ثلاثة فصول و خاتمة

الكتاب *

II. Foll. 66^a-160^b. الكتاب الثاني كتاب القول الصواب في ما

جاء في فضل امير المؤمنين ابي

حفص عمر بن الخطاب رضي الله تعالى

عنه على انفراد وفيه اثنان و عشرون

بابا وستة فصول و خاتمة *

III. Foll. 161^a-196^b. الكتاب الثالث كتاب الغرر في فضل

الشيخن ابي بكر و عمر رضي الله

تعالى عنهما على انفراد هما وفيه

ثمانية ابواب *

IV. Foll. 196^b-266^a. الكتاب الرابع كتاب توضيح البرهان في
ما جاء في فضل امير المؤمنين ابي
عمرو عثمان بن عفان رضي الله تعالى
عنه على انفرادة و فيه سبعة عشر
بابا و ثلاثة فصول و خاتمة *

V. Foll. 266^a-360^o. الكتاب الخامس كتاب اسني المطالب في
ما جاء في فضل امير المؤمنين ابي
الحسن على بن ابي طالب رضي الله
تعالى عنه على انفرادة و فيه عشرون
بابا و ثلاثة عشر فصلا *

The headings of the remaining three chapters, as given in the preface, are as follows:—

• VI. الكتاب السادس كتاب تبصرة الناظر في ما جاء في فضل عمار بن
ياسر *

VII. الكتاب السابع كتاب الدرر المرصعة في ما جاء في فضل الخلفاء
الاربعة و فيه خمسة ابواب *

VIII. الكتاب الثامن كتاب الاندصار في ما جاء في فضل السادة الانصار
رضي الله تعالى عنهم و فيه ستة ابواب *

The work was completed, as stated by the author at the end, on the 2nd Rabi' I, A.H. 963=A.D. 1556. The MS. was copied from a transcription of the author's autograph, dated A.H. 966=A.D. 1559.

Written in fair Naskh, with the headings in red.

Dated A.H. 1129=A.D. 1717.

The title-page contains a seal, dated A.H. 1216=A.D. 1801, bearing the following inscription:—

كس نياید بچنگ آماده حاجي عبد الله هست آزاد

Two other seals, bearing the name of a certain Abū 'Abdallāh, dated A.H. 1211=A.D. 1796, are found on fol. 2^a as well as at the end.

No. 1047.

foll. 379; lines 15; size 9 × 5; 7 × 4.

• زاد الاحباب فى مناقب الاصحاب

ZÂD AL-AḤBÂB FÎ MANÂQIB AL-AṢḤÂB.

The unique copy of a work dealing with the history of the four early successors of the Prophet, together with the excellence and virtues of his other companions, wives and children.

Author: Malik Aḥmad bin al-Malik Pir Muḥammad al-Fârûqî
ملك احمد بن الملك پير محمد الفاروقى

Beginning:—

الحمد لله الذي اذعم علينا بالايجاد من العدم وهدانا الى الصراط
اليسير الاقوم و بعد فيقول العبد الفقير الى المولى النصير
المعترف بالعجز والتقصير المقر بفضل الخطير الغريق في بحار المعاصي
الخائف من يوم يوخد فيه بالذواصي الراجي بلطف الملك الغفور التقى
ملك احمد بن الملك پير محمد الفاروقى اغذاه الله تعالى عما سواه النعم *

The author, who flourished towards the end of the 11th century of the Hijrah and belonged to India, exclaims in his preface on the stern endeavour of the Râfidîs (Shī'ahs) to preach their faith among the ignorant Sunnis, some of whom had actually embraced Râfidism, while the belief of a large number of others was in a wavering condition. He states further that he, being ordered by his teacher, As-Sayyid al-Murtadâ (d. A.H. 1067=A.D. 1657; see the present work, fol. 3^a), wrote the present work, which contains Quranic verses, traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet, especially of the first four Caliphs.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Takmilah*.

Contents:—

Muqaddimah. A short history and genealogical account of the prophets from Adam to Muḥammad in the following five *Fasl*:—

1. Föl. 4^a. الفصل الاول في احوال الانبياء صلوات الله وسلامه
عليهم اجمالا *

- II. Fol. 7^b. الفصل الثاني في احوال نبينا صلى الله تعالى عليه وسلم *
- III. Fol. 9^a. الفصل الثالث في اسماء آتائه صلى الله عليه وسلم
- IV. Fol. 10^b. الفصل الرابع في انساب الانبياء الاخر صلوات الله تعالى على نبينا وعلبهم وسلامه *
- V. Fol. 13^a. الفصل الخامس في احوال آباء نبينا محمد صلى الله تعالى عليه وسلم والاختلاف في اسلام بعضهم *

Bâb I. History and excellence of Abû Bakr, in the following five *Faṣl* :—

- I. Fol. 35^b. الفصل الاول في ما انزل الله في كتابه من الآيات الواردة فيه على ما صرح به التفسير والكلام *
- II. Fol. 43^b. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم من الاحاديث *
- III. Fol. 55^a. الفصل الثالث فيما ورد فيه من ثناء الصحابة رضى الله تعالى عنهم *
- IV. Fol. 69^b. الفصل الرابع فيما ذكره العلماء من خصائصه وانه افضل البشر بعد الانبياء وفي احواله و علمه و ثنائه عند وفات النبي صلى الله تعالى عليه وسلم و هده و فضائله و جمعه القرآن في القواطع و بدعته *
- V. Fol. 94^a. الفصل الخامس في الشذيات التي طعن بها الروافض في خلافته و استحقاقه بها واجوبتها و احكام من انكره او سبه و لعنه والدلائل التي يحسب بها اهل السند على حقيقه خلافته *

Bâb II. History and excellence of 'Umar, in the following six *Faṣl* and a *Khâtimah* :—

- I. Fol. 120^b. الفصل الاول في الآيات الواردة فيه و الآيات التي نزلت موافقا لوائه *
- II. Fol. 126^b. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم *

- III. Fol. 136^a. الفصل الثالث فيما ورد فيه من الآثار *
- IV. Fol. 144^b. الفصل الرابع في حقيقة خلافته و زهده و عدله و
كراماته و سخاوته و تقبض احوال الرعايا و
الامراء و هجرته *
- V. Fol. 187^a. الفصل الخامس فيما ورد من جمع منافع الشيوخين
ابى نكر و عمر *
- VI. Fol. 210^b. الفصل السادس في دفع السنة و المطاعين و احوال
الطاعين *
- Khâtimah* Fol. 227^a. خاتمه في ذكر نسبه و ولادته و عمره و نفاذ
الصحة عليه و وفاته و الاخبار بموته
و جعله الخلافة شورى و اولاده رضى
الله تعالى عنهم *

Bâb III. History and excellence of 'Uṣmân, in six *Faṣl* and a *Khâtimah* as follows:—

- I. Fol. 236^a. الفصل الاول في الآيات الواردة فيه
- II. Fol. 236^b. الفصل الثاني في الاحاديث الواردة من في رسول
الله صلى الله تعالى عليه وسلم في حقه *
- III. Fol. 242^a. الفصل الثالث في الاقوال الواردة عن الصحابة
رضى الله تعالى عنهم في منافته *
- IV. Fol. 247^b. الفصل الرابع في فضائله رضى الله تعالى عنه
- V. Fol. 253^b. الفصل الخامس في اجوده عما طعن به فيه اهل
الضلال و العمى و احوال الطاعين فيه في الآخرة
و الاولى *
- VI. Fol. 261^b. الفصل السادس في جمع منافع الخلفاء المحدث رضى
الله تعالى عنهم *
- Khâtimah.* Fol. 265^b. خاتمه في نسبه و شهادته و اولاده

Bâb IV. History and excellence of 'Alī, in six *Faṣl* and a *Khâtimah* as follows:—

- I. Fol. 276^a. الفصل الاول فيما ورد فيه من الآيات على ما اخرجت
عن التفسير و الاحاديث و الكلام *

- II. Fol. 278^b. الفصل الثاني وهما ورد في شأنه من الرسول صلى الله تعالى عليه وسلم *
- III. Fol. 292^b. الفصل الثالث فيها ورد فيه من آثار الصحابة والتابعين *
- IV. Fol. 299^b. الفصل الرابع في فضائله وجمدة وعلومه وكلامه
- V. Fol. 317^b. الفصل الخامس في دوح المطاعين عنه رضي الله تعالى عنه *
- VI. Fol. 318^b. الفصل السادس في جميع مناقب هؤلاء الاربعة رضي الله تعالى عنهم *
- Khâtimah.* Fol. 322^b. خاتمه في نسبه ووفاته واولاده رضي الله تعالى عنه *

Bâb V. Virtues and excellence of other companions of the Prophet, in three *Faṣl* as follows:—

- I. Fol. 330^b. الفصل الاول في الآيات المنزلة على اشرف الانبياء في شان المهاجرين والانصار المبشرين بالصواب والرضوان في دار القرار *
- II. Fol. 335^b. الفصل الثاني الاحاديث الواردة في حقيم من رسول الله صلى الله تعالى عليه وسلم وعموما وخصوصا *
- III. Fol. 338^b. الفصل الثالث فيما اوجب على المؤمنين في حقيم *

Bâb VI. An account of the Prophet's wives, in two *Faṣl* as follows:—

- I. Fol. 341^a. الفصل الاول في الآيات الواردة فيهن عموما وخصوصا والاحاديث الناطقة بفضلهن رضي الله تعالى عنهن *
- II. Fol. 344^a. الفصل الثاني فيما نكحن وما ينسبن وما لم ينكحن وما عرضن أنفسهن عليه ومن مات منهن قبله ومات عنهن *

Bâb VII. An account of the Prophet's children, fol. 359^a.

Takmilah The various classes of saints and their duties, fol. 364^a.

The author began to compile the work in *Shahbân*, A.H. 1069 = A.D. 1659, and completed it in Rabi' II, A.H. 1091 = A.D. 1680, as stated in the following colophon.---

الحمد لله [الذى] وفقنى بتمام هذا الكتاب المسمى بزيادة الاحباب في
مناقب الاصحاب راجيا منه ان يجعله زادى ليوم الحساب وقت العصر
• من يوم الخميس من ربيع الثاني سنة احدى وتسعين و الف وكان ابتداء
تأليفه في اواخر شعبان سنة تسع و ستين و الف *

No other copy of the work is known.

Written in elegant vocalised Naskh, within double red and blue ruled borders. The headings are in red.

Not dated. Probably 18th century.

HISTORY OF 'ALÎ AND HIS DESCENDANTS.

No. 1048.

fol. 25; lines 19; size $9\frac{1}{4} \times 5$; $7 \times 3\frac{1}{4}$.

خصائص علي بن ابي طالب

KHAṢĀ'IS 'ALÎ BIN ABÎ ṬĀLIB.

A work on the excellence, virtues and distinctive attributes of 'Alî bin Abi Ṭâlib, based on traditions.

Author: Abû 'Abdarrahmân Aḥmad bin Shu'aib bin 'Alî bin Sinân bin Baḥr al-Khura'sânî an-Naṣâ'î بن شعيب بن 'Alî bin Sinân bin Baḥr al-Khura'sânî an-Naṣâ'î (d. A.H. 303=A.D. 915; see Lib. Cat., vol. v, part i. No. 215).

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله اجمعين

و بعد فهدى خصائص علي بن ابي طالب رضى الله عنه الخ *

It is stated in the *Tadkirat al-Huffâz*, vol. ii, p. 267, that the present work, being restricted to the praise of 'Alî, led the public to

accuse the author of professing the Shī'ah faith; but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Ali.

The work, together with a Persian translation by Kabīraddin Aḥmad, has been printed in Calcutta, A.H. 1303. The Arabic text has been reprinted in Cairo, A.H. 1308.

Written in fair Nasta'liq, within gold and black ruled borders. The headings are in red.

Dated A.H. 1129=A.D. 1717.

Scribe: *عبد الرحمن العازمي البدخشي*.

The title-page contains the seal and the signature of a certain Sayyid Muḥammad 'Abbās Mūsawī, dated A.H. 1266=A.D. 1850.

No. 1049.

fol. 214: lines 14; size $8 \times 5 : 5 \times 2\frac{1}{2}$.

The Same.

Another copy of the same work, with an interlinear Persian translation by Muḥammad Afḍal bin Ḥakīm Muḥammad Hâshim *محمد افضل بن حكيم محمد هاشم*, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A.H. 1228=A.D. 1813.

The Arabic text begins as in the other copy. The Persian translation begins thus:—

شروع میکنم بنام خدا روزی دهذده مؤمنان را و کافران را در دنیا
و بخشنده مؤمنان را به کافران را در آخرت جميع شکر ثابت است برای
خدا پرورش کنده تمام عالم و دود و سلام بر سواد ما که نام پاک
ایشان محمد است *

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta'liq, in red.

Dated A.H. 1228=A.D. 1813.

No. 1050.

foll. 356; lines 15; size 10 × 6; 6 × 3½.

حيون اخبار الرضا

'UYÛN AKHBÂR AR-RIDÂ.

Life, sayings and doctrines of 'Alî ar-Ridâ, the eighth Imâm of the Shî'ahs; complete in two parts.

Author: Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbawaih al-Qummi بن موسى بن حسين بن علي بن محمد بن بابويه القمي (d. A.H. 381=A.D. 991: see Lib. Cat., vol. v, part i. No. 263).

Beginning:—

الحمد لله الواحد القهار العزيز الجبار الرحيم الغفار فاطر الارض و السماء
خالق الظلمة و الضياء مقدر الامم و الدهور قال ابو
جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقيه
نزىل النبي مصنف هذا الكتاب اعانه الله على طاعته و وفقه لمرضاته
و رفع اني فصيدين من فصائد اصحاب الجليل كافي الكفاة ابي القاسم
اسمعيلى بن عماد اطال الله بهاؤك في اهداء السلام الى
الرضا علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي
بن ابي طالب عليهم السلام فصنفت هذا الكتاب اخوانته المعمورة الخ *

According to the above, the work was written for Aṣ-Ṣâhib Abu'l-Qâsim Ismâ'il bin 'Abbâd, surnamed Kâfi'l-Kufât, who is described by his biographers as a man of high abilities and talents, a brilliant poet and the author of several works. He was born at Ṭâlaqân on the 16th Du'l-Qa'dah, A.H. 326=A.D. 938. He held the post of Vizier under Mu'ayyidaddawlah Abû Maṣṣûr, the King of Iṣpahân (A.H. 366-373=A.D. 976-983), and subsequently under his brother, Fakhraddawlah Abu'l-Ḥasan 'Alî, the king of Rayy (A.H. 366-387=A.D. 976-997), and died on Thursday, the 24th Ṣafar, A.H. 385=A.D. 995. See Ibn Kḥallikân (De Slane's translation), vol. i. p. 212; Buḡyat al-Wu'ât, fol. 154^a; Mir'ât al-Janân, fol. 231^b; Al-Ansâb by As-Sam'ânî, fol. 363^b; Nuzhat al-Alibbâ', fol. 148^b; Muḡmal Faṣiḥi, fol. 127^a; Muntaha'l-Maqâl, fol. 39^b; Âḡâr al-

Wuzarâ', fol. 146^a; Tâj at-Tabaqât, vol. iv, part ii, fol. 485^b; and Brock., vol. i, p. 130.

The first part ends on fol. 167^a, with the following colophon:—

تم الجزء الاول من كتاب عيون اخبار الرضا علي بن موسى بن جعفر
صلوات الله عليه ويتلوه ان شاء الله تعالى في الجزء الثاني من الاخبار
المنثورة عن ارضا صلوات الله عليه *

The second part begins on fol. 168^a thus:—

و من الاخبار المنثورة عن الرضا عليه السلام ما حدثنا به ابو الحسن
محمد بن القاسم المفسر الجرجاني قال نعى الى
الصادق عليه السلام اسمعيل بن جعفر وهو اكبر اولاده وهو يريدان ياكل
و قد اجتمع ندمائة فتبسم ودعا بطعامه اللهم *

For the contents of the work see Berlin, No. 9663. For other copies see München, No. 188; Paris, No. 2018; Br. Mus., No. 1619; India Office, No. 146. See also Hâj. Khal., vol. iv, p. 270; Brock., vol. i, p. 187; and Kashf al-Hujub, fol. 103^b.

Written in cursive Naskh, with marginal notes and emendations.

Not dated. Apparently 19th century.

Scribe: حافظ فتح محمد

The MS. was presented to the Library by Sayyid Khurshîd Nawwâb, whose seal is found at the end as well as on foll. 167^b and 168^a.

No. 1051.

fol. 201; lines 19; size 8½ × 6: 7¼ × 3½.

الارشاد

AL-IRSHÂD.

A history of the twelve Imâms, divided into two parts, the first containing accounts of the life of 'Alî bin Abî Tâlib, and the second those of the other Imâms.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin an-Nu'mân bin 'Abdassalâm al-Hârîṣî al-Baḡdâdî, surnamed Al-Mufid

ابو عبد الله محمد بن النعمان بن عبد السلام الحارثي البغدادي الملقب بالمفيد.

Beginning :—

- الحمد لله على ما أنعم من معرفته وهدى إليه من سبيل طاعته
 • و بعد فاني مثبت بتوفيق الله و معرفته ما سألت
 أيذك الله اثباته من اسماء أئمة الهدى عليهم السلام و تأريخ اعمارهم و ذكر
 مشاهدتهم و اسماء اولادهم و ظرف من اخبارهم المفيدة لتعلم احوالهم
 و تقف على ذلك و قوف العارف بهم النخ *

Cf. *Kashf al-Hujub*, fol. 12^a.

The author, a great *Shi'ah* scholar, deeply versed in *Shi'ah* theology and jurisprudence, who belonged to *Bağdād*, was born in A.H. 338=A.D. 950; or, according to some, in A.H. 336=A.D. 948. He achieved much fame by his vast learning and great piety, and claimed to be the religious head of the *Imamiyah* sect of his time. The author of the *Mir'ât al-Janân* says that 'Aḡudaddawlah (A.H. 367-372=A.D. 977-982) had special regard and respect for our author, and visited him frequently. He wrote more than two hundred works, most of which are enumerated by his disciple, Aḡmad bin 'Ali an-Nağāshî, in the *Kitâb ar-Rijâl*, foll. 179^b-182^a. He died in his native city on Monday, the 3rd *Ramaḡdân*, A.H. 413=A.D. 1022, and was buried in his own house; but after a few years the body was exhumed and removed to the cemetery of *Quraişh*, being there interred close to the shrine of *Imâm Abû Ja'far al-Jawâd* (d. A.H. 220=A.D. 835). For further particulars of the author's life see *Mir'ât al-Janân*, fol. 246^b; *Muntaha'l-Mağâl*, fol. 192^b; *Manhaj al-Mağâl*, fol. 304^b; *Kitâb ar-Rijâl* by An-Nağāshî, fol. 179^a; *Talkhiş al-Mağâl*, fol. 195^b; *Kḡulâşat al-Aqwâl*, fol. 87^b; *Nağdar-Rijâl*, fol. 203^b; *Fihrist at-Tûsî*, p. 314; *Nağd al-Idâh*, p. 314; and *Broek.*, vol. i, p. 188.

Contents:—

Part I.

- A short biographical sketch of 'Ali bin Abi Tâlib, fol. 1^b.
 His excellence, miracles, prerogatives and justice, fol. 7^b.
 His sayings, precepts, admonitions and maxims, fol. 60^b.

Part II.

- Imâm Ḥasan*, fol. 95^b.
 An account of his descendants, fol. 100^a.
 An account of *Imâm Ḥusain*, and of his martyrdom at *Karbala*, fol. 102^a.

The excellence and virtues of Imâm Ḥusain, together with an account of his sufferings, fol. 133^b.

The number and the names of the children of Imâm Ḥusain, fol. 135^a.

Imâm Zain al-‘Âbidîn ‘Alî bin al-Ḥusain, fol. 135^b.

The number and the names of the children of Imam Zain al-‘Âbidîn, fol. 140^a.

Imâm Muḥammad bin ‘Alî al-Bâqir, fol. 140^a.

The brothers of Imâm al-Bâqir, fol. 143^a.

The number and the names of the children of Imâm al-Bâqir, fol. 144^a.

Imâm Ja‘far bin Muḥammad aṣ-Ṣâdiq, fol. 145^a.

The number and the names of the children of Imâm Ja‘far Ṣâdiq, fol. 153^a.

Imâm Abu’l-Ḥasan Mûsâ Kâzim, fol. 155^a.

Miracles of Imâm Mûsâ Kâzim, fol. 156^b.

Excellence and virtues of Imâm Mûsâ Kâzim, fol. 159^b.

The death of Imâm Mûsâ Kâzim, fol. 161^a.

The number and the names of the children of Imâm Mûsâ Kâzim, fol. 163^b.

Imâm ‘Alî bin Mûsâ Riḍâ, fol. 164^a.

Miracles of Imâm Riḍâ, fol. 166^a.

The death of Imâm Riḍâ, fol. 170^b.

Imâm Muḥammad Taqî, fol. 171^b.

Evidences and proofs relating to the Imâmat of Muḥammad Taqî, fol. 171^b.

Virtues and miracles of Imâm Muḥammad Taqî, fol. 173^a.

The death of Imâm Muḥammad Taqî, fol. 177^b.

Imâm Abu’l-Ḥasan ‘Alî Naqî, fol. 178^a.

Evidences and proofs relating to the Imâmat of ‘Alî Naqî, fol. 178^a.

Virtues and miracles of Imâm ‘Alî Naqî, fol. 179^a.

The arrival of Imâm ‘Alî Naqî from Medina at Al-‘Askar, and his death there, fol. 181^b.

Imâm Abû Muḥammad Ḥasan al-‘Askarî, fol. 182^b.

Evidences and proofs relating to the Imâmat of Ḥasan al-‘Askarî, fol. 182^b.

Virtues and miracles of Imâm Ḥasan al-‘Askarî, fol. 184^b.

The death of Imâm Ḥasan al-‘Askarî, his burial place, and the number and the names of his children, fol. 189^a.

Imam Muḥammad al-Mahdî, fol. 189^a.

Evidences and proofs relating to the Imâmat of Muḥammad al-Mahdî, fol. 190^a.

An account of those persons who had seen Imâm Al-Mahdî, fol. 191^b.

- Virtues and miracles of Imâm al-Mahdî, fol. 192^a.

Signs and the time of the reappearance of Imâm al-Mahdî, fol. 195^b.

The work ends thus :—

قال الشيخ السعيد المفيد فد اوردنا في كل باب من
هذا الكتاب طرفا من الاخبار بحسب ما احتمله الحال ولم نستقص ما جاء
في كل معني منه كراهة الانتشار في القول و مخافة الاملال و الاضجار
و اثبتنا من اخبار القائم المجدي ما يشاء كل المتقدم منها في الاختصار
و اضربنا عن كثير من ذلك امثل ما ذكرناه فلا ينبغي ان ينسبنا احد فيما
تركناه من ذلك الى الاهمال و لا يحمله على عدم العلم منابه و السمو
عنه و الاشغال و فيما سمعنا من موجز الاحتجاج على امامة الائمة عليهم
السلام و مختصر من اخبارهم كفاية فيما قصدناه و الله ولي التوفيق
و هو حسبنا و نعم الوكيل *

No other copy of the work is known.

Written in elegant Naskh, with occasional marginal notes, within red and blue ruled borders. Foll. 96-108 are slightly worm-eaten.

Dated Thursday, the 10th Jumâdâ I, A.H. 1092=A.D. 1681.

There are four seals on the title-page, three of which contain the inscription اللهم صلى على محمد, dated A.H. 1194=A.D. 1780. The fourth bears the name of a certain Imâm Baksh, dated A.H. 1222=A.D. 1807. Two seals bearing the name of Mirzâ Âgâ Khân, dated A.H. 1239=A.D. 1823, are found on fol. 199^b as well as at the end.

No. 1052.

fol. 186 ; lines 23 ; size $7\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

تذكرة خواص الامة في معرفة الائمة

TADKIRATU KHAWASS AL-UMMAH FÎ MA'RIFAT AL-A'IMMAH.

A history of 'Ali, his relatives and descendants, together with their excellence, virtues, and sayings.

Author : Shamsaddin Abu'l-Muẓaffar Yûsuf bin Qizugli bin 'Abdallâh, called Sibṭ Ibn al-Jawzî شمس الدين ابوالمظفر يوسف بن قزوغلي بن عبد الله المعروف بسبّط ابن الجوزي (d. A.H. 654=A.D. 1257), for some account of whom see No 966 above.

Beginning :—

الحمد لله الواهب من النعم كل كثير و جزيل
و بعد فهذا كتاب في فضل الامام العظيم و الحكيم الحكيم و السيد الكريم اخي
الرسول و بعل البتول و سيف الله المسلول سيد الكفء و رابع الخلفاء
و ابن عم المصطفى النخ *

The work is divided into twelve chapters, each subdivided into several sections. The twelve chapters are as follows :—

- I. Genealogy of 'Ali bin Abi Ṭalib, together with short biographical notices of his parents and brothers, fol. 2^a.
- II. His excellence and virtues, fol. 10^a.
- III. The number and the names of his children, fol. 29^b.
- IV. His succession to the *Khilāfat* and prominent events of his reign, fol. 30^b.
- V. His piety, abstinence, worship and godliness, fol. 55^b.
- VI. A collection of his lectures, sayings, precepts and poems, fol. 61^a.
- VII. An account of his martyrdom, fol. 89^a.
- VIII. Imâm Ḥasan, fol. 97^a.
- IX. Imâm Ḥusain, fol. 115^a.
- X. Muḥammad bin al-Ḥanafiyah, fol. 146^a.
- XI. The Prophet's wife, Khadijah, and his daughter Fāṭimah, fol. 149^b.
- XII. Biographical notices of the following Imâms :—
 - (i) Zain al-'Âbidîn 'Ali bin al-Ḥusain, fol. 160^b.
 - (ii) Abû Ja'far Muḥammad al-Bâqir, fol. 167^a.

- (iii) Abû 'Abdallâh Ja'far aş-Şâdiq, fol. 170^a.
- (iv) Abu'l-Ḥasan Mūsâ al-Kâzim, fol. 173^b.
- (v) 'Alî bin Mūsâ ar-Riḍâ, fol. 175^b.
- (vi) Muḥammad al-Jawâd, fol. 179^b.
- (vii) Abu'l-Ḥasan 'Alî al-Muttaqî [an-Naqî], fol. 180^a.

Fol. 181^b contains a gap of several lines, with the following note in the margin :—

اظن ان هذه النسخة قد فات مدتها ذكر بقية الأئمة الاثنى عشر مرتبا
و هذا البياض يشهد به و الاغلب ان من عهدنا سقط كثير من الاخبار *

For other copies see Leyden, No. 791; Râmpûr, p. 633; and Bûhâr, No. 202. See also Brock., vol. i, p. 347.

Written in small and cursive Nasta'liq, with occasional vowels. The headings are in red. Foll. 6^a—72^b are written diagonally. Lacunae are found on foll. 2^b, 99^b and 181^b. Fol. 183 is wanting.

Dated the 23rd Shawwâl, A.H. 1176=A.D. 1763.

Scribe : غلام مصطفى الحسيني.

The title-page contains a short biographical notice of the author, extracted from the *Mir'ât al-Janân* of 'Abdallâh al-Yâfi'i.

Fol. 1^b contains the seal and signature of a certain Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1859. Two other seals of the same Muẓaffar Ḥusain are found at the end.

No. 1053.

fol. 353; lines 25; size 9½ × 6; 6¼ × 3¼.

كشف الغبه في معرفة الأئمة

KASHF AL-GUMMAH FÎ MA'RIFAT AL-A'IMMAH.

Lives of the Prophet, his daughter Fâtimah, and the twelve Imâms, together with their excellence, virtues and miracles; complete in two parts

Author: Bahâ'addin Abu'l-Ḥasan 'Alî bin 'Isâ bin Abi'l-Faṭḥ al-Irbilî بماء الدين ابو الحسن علي بن ابي الغنم الاربلى. He completed the work on the 21st Ramaḍân, A.H. 687=A.D. 1288, and died in A.H. 692=A.D. 1293. See *Kashf al-Hujub*, fol. 124^a.

Beginning :—

الحمد لله الذي انعم علينا بكلمة التقوى ووفقنا للمسك بالسبب الاقوى
وشيد لنا ربيع الايمان الخ *

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunnī authorities, especially in dealing with the lives of the Prophet and the first three Imāms. The author of the *Kaḥf al-Ḥujub* (*loc. cit.*) tells us that Ṣalāḥaddin aṣ-Ṣafadī (*d. A.H. 764=A.D. 1363*), in the *Fawā'id al-Wafayāt*, as well as other Sunnī scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Alī, was completed, as stated in a note on fol. 144^a, at Baḡdād in the author's house on the western bank of the Tigris on the 3rd *Sha'bān*, A.H. 678=A.D. 1279. The note runs thus :—

عزوة ما كان مكتوبا على مجلدة الاصل بخط المصنف ودرس الله
روحه و نور غريته نجز الجزء الاول من كشف الغمة في معرفة الائمة على
يد جاسعه افقر عبد الله تعالى الى رحمته وشفاعة بنيه و ائمة علي بن عيسى بن
ابي الفتح الرضائي عفي الله عنه في ثلث شعبان من سنة ثمان
و سبعين و ستمائة ببغداد في داره بالجناب الغربي على شاطئ دجلة *

The second part begins on fol. 145^b with a short chapter on the virtues of the descendants of 'Alī, followed by biographical notices of Fāṭimah and the Imāms, as follows :—

Fāṭimah, fol. 146^a; Ḥasan, fol. 164^a; Ḥusain, fol. 186^b; Zain al-
'Ābidīn, fol. 207^a; Muḥammad al-Bāqir, fol. 220^a; Ja'far aṣ-Ṣādiq, fol. 231^a; Mūsā al-Kāzīm, fol. 249^a; 'Alī ar-Riḍā, fol. 263^b; Muḥammad al-Qānī, fol. 287^b; 'Alī al-Mutawakkil, fol. 297^a; Ḥasan al-Khālīṣ, fol. 306^a; and Muḥammad al-Mahdī, fol. 316^b.

The colophon runs thus :—

نجز الجزء الثاني من كتاب كشف الغمة في معرفة الائمة وتمامه تم
الكتاب بأسره نقلا من نسخة منقولة من نسخة منقولة من نسخة بخط السيد
المرحوم مجد الدين ابي جعفر الفضل بن يحيى بن علي بن مظفر بن
الطبيبي الكاتب و نسخته المنشار اليها منقولة من
نسخة الاصل بخط المصنف *

For other copies see *Ayâ Şûfiyah*, No. 3381; and *Âşafiyah*, p. 1552.

The work has been printed, viz., in A.H. 1294.

Written in beautiful *Naskh*, with a sprinkling of vowels, within gold and coloured ruled borders. There is a tastefully illuminated frontispiece at the beginning.

Dated Saturday, the 20th *Shawwâl*, A.H. 965=A.D. 1558.

Scribe: فتح الله بن تسكر الله الكائناني

A note, to be found at the end of each part, copied from the original copy, states that the copy was read in the presence of the author in several sittings, the last in Rabi' II, A.H. 692=A.D. 1293.

The title-page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS.

No. 1054.

fol. 219; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

سدة الطالب فى نسب آل ابى طالب

‘UMDAT AT-TĀLIB FĪ NASAB ĀL ABĪ TĀLIB.

A work containing a genealogical account of Abū Tālib and his descendants, together with short biographical notices.

Author: Jamāladdin Ahmad bin ‘Alī bin al-Ḥusain bin ‘Alī bin Muḥannā bin ‘Utbah az-Zaidī جمال الدين احمد بن على بن الحسين بن علي بن عثمان بن عتبة الزيدى.

Beginning:—

الحمد لله الذي خلق من الماء بشرا فجعله نسبا و عسرا و رفع بعض
الانام على بعض فضيلة افخم قدرا و اعظم ذكرا
اما بعد فان علم النفس علم عظيم المقدار ساطع الانوار اشار الكتاب الالهي
اليه فقال و جعلناكم شعوبا و قبائل لتعارفوا الخ *

The author, a well-versed genealogist, who traces his descent from ‘Alī bin Abī Tālib, belonged to the *Shī‘ah* sect. Besides the present work he wrote a genealogical work, entitled *Baḥr al-Ansāb*, a copy of which is noticed in *Cairo*, vol. v, p. 17. He died, according to the *Kashf al-Ḥujub*, fol. 103^a, at Kirmān on the 7th *Ṣafar*, A.H. 828=A.D. 1424.

The work was written in A.H. 802=A.D. 1400 at the request of a certain Jalâladdîn al-Ḥasan bin 'Alî, whom the author eulogises in the preface thus:—

و اتمس منى اعز الناس على و اكرم ندى و هو المولى الاعظم
و اماجد الاكرم مرتضى ممالك الاسلام مبين مذاهب الحلال و الحرام ناظم
درر انموذج في سلوك الرغائب و مقلد جيد الوجود بوشاح المذائب
ملاذ قروم آل ابى طالب في المشارق و المغرب المؤيد
كوكب اعز و التمكن نور الحقيقة و الطريقة و الدين جلال الدين الحسن بن
علي بن الحسن بن علي بن الحسن بن علي بن احمد بن علي بن علي بن
الحسن بن الحسن بن يحيى بن الحسين بن احمد المحدث بن عمر بن
يحيى بن زيد بن علي بن الحسين بن علي بن ابى طالب خلد الله
تعالى ظلال رشادة علي النبوية و نصر بكمال امداده اغصان الدوحة البشيرية
و لا زالت نمارق اعز و الاكرام مشرفة بوطيئة نعله و سراق المجد و الاعظام
منذرة رفيع محله زيدت فضائله و افضاله *

It is stated in Hâj. Khal., vol. iv, p. 259, that the author derived material for the work from the compositions of his two *Shaikhs*, viz., Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Alî as-Sûfî an-Nassâbah and Abû Naṣr Sahl bin 'Abdallâh al-Bukhârî, and that he presented it to Tamerlane (A.H. 771-807=A.D. 1369-1404).

The work is divided into a *Muqaddimah* and three *Aṣl*. The third *Aṣl* is subdivided into five *Faṣl*, the first two of which are again divided into several *Maqṣad*.

Contents:—

Muqaddimah Genealogy of Abû Tâlib, with a short biographical notice.

Aṣl I. The descendants of 'Aqil bin Abi Tâlib, fol. 8^b.

Aṣl II. The descendants of Ja'far at-Tayyâr, fol. 10^b.

Aṣl III. The descendants of 'Alî bin Abi Tâlib, in five *Faṣl* as follows:—

Faṣl I. The descendants of Imâm Ḥasan, in the following two *Maqṣad*:—

I. The descendants of Zaid bin Ḥasan, fol. 28^a.

II. The descendants of Ḥasan al-Muṣannâ, fol. 45^b.

Faṣl II. The descendants of Imâm Ḥusain, in the following six *Maqṣad*:—

I. The descendants of Muḥammad al-Bâqir, fol. 103^b.

II. The descendants of 'Abdallâh al-Bâhir, fol. 136^a.

III. The descendants of Zaid bin 'Alī, fol. 138^b.

IV. The descendants of 'Umar al-Aṣḥraf, fol. 171^b.

V. The descendants of Ḥusain al-Aṣḡar, fol. 175^a.

VI. The descendants of 'Alī al-Aṣḡar, 191^b.

Faṣl III. The descendants of Muḥammad bin al-Hanafiyyah, fol. 201^a.

Faṣl IV. The descendants of 'Abbās bin 'Alī, fol. 204^b.

Faṣl V. The descendants of 'Umar al-Aṭraf, fol. 207^b.

The work ends with a chapter dealing with the technical terms generally used in genealogical works.

For other copies see Br. Mus., No. 346; Goth., No. 1755; Ibrāhīm Pāshā, No. 385; and Rāmpūr, p. 642. See also Brock., vol. ii, p. 199.

The work has been lithographed in Lucknow. See Iktifā' al-Qunū', p. 100.

Written in fair Naṣḥ, with occasional marginal notes and emendations, within double red and blue ruled borders. The headings are in red.

Dated A.H. 1245 = A.D. 1829.

Scribe: *سید محمد باقر الجلالی الباسطی*.

Two fly-leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abū Ṭālib and his descendants.

A leaf, inserted after fol. 64, contains a note criticising the author for this—that, contrary to the general belief, he does not consider the celebrated saint *Shāikh* 'Abdalqādir al-Jilānī (*d.* A.H. 561 = A.D. 1166) to be a descendant of Ḥasan bin 'Alī, on the ground that his grandfather's name was *Jangi-Dūst* (the lover of fighting), a name of Persian origin. The writer of the note refutes the author, stating that the name of the *Shāikh*'s grandfather was Mūsā and that *Jangi-Dūst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit.

Two fly-leaves at the end contain the genealogy of a certain Sayyid 'Azimaddīn, *alias* Mu'īnaddīn Khān.

Three seals bearing the name of Sayyid Muḥammad Bāqir, dated A.H. 1240 = A.D. 1824, are found on fol. 214^b.

No. 1055.

fol. 179; lines 17; size 10×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

الفصول المهمة في معرفة الأئمة

AL-FUṢŪL AL-MUHIMMAH FĪ
MA'RIFAT AL-A'IMMAH.

A history of the twelve Imāms, by Nûraddīn 'Alī bin Muḥammad bin Aḥmad bin 'Abdallāh, better-known as Ibn aṣ-Ṣabbāḡ نور الدين علي بن أحمد بن عبد الله الصبغاني

بن محمد بن أحمد بن عبد الله الصبغاني, a distinguished scholar and well-skilled calligrapher, who belonged to the Mālikī sect and was born at Mecca on the 4th Du'l-Hijjah, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city, and attached himself for a long time to the company of Shāikh Jalāladdīn 'Abdalwāḥid al-Murshidī (d. A.H. 838=A.D. 1435; see Mu'jam of Ibn Fahd, fol. 135'). He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451. See Mu'jam of Ibn Fahd, fol. 153^a; Dustūr al-I'lām, fol. 81^b; and Brock., vol. ii, p. 176.

Beginning:—

الحمد لله الذي جعل من علاج هذه الأمة نصب الإمام العادل ...
و بعد فعن أبي أن اذكر في هذا الكتاب فصولاً مهمة
في معرفة الأئمة اعلم أن الأئمة الاثني عشر الذين اولم على المرتضى و
آخرهم الممدى المنتظر نضمن شيئاً من ذكر مذاقبهم السريفة و مذايبهم
العالية المنيفة و معرفة اسمائهم وصفاتهم و آبائهم و امهاتهم و مواليدهم
و وفاتهم و ذكر مدة اعمارهم و اسماء حجاجهم و شعرائهم الخ *

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Rāfiḍiism, and states that the celebrated traditionist, An-Nasā'ī (d. A.H. 303=A.D. 915), and other Sunni scholars who had written similar works in praise of 'Alī and his descendants, had been accused of Rāfiḍiism. The preface ends with numerous quotations from canonical books of Ḥadīṡ on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imāms, are as follows:—

- I. 'Ali bin Abi Tâlib, fol. 8^a.
- II. Ḥasan bin 'Ali, fol. 87^b.
- III. Ḥusain bin 'Ali, fol. 99^a.
- IV. Zain al-'Âbidin, fol. 117^b.
- V. Muḥammad al-Bâqir, fol. 122^b.
- VI. Ja'far aṣ-Ṣâdiq, fol. 129^b.
- VII. Mûsâ al-Kâzim, fol. 135^a.
- VIII. 'Ali ar-Riḍâ, fol. 142^a.
- IX. Muḥammad al-Jawâd, fol. 155^b.
- X. 'Ali al-'Askari, fol. 162^a.
- XI. Ḥasan al-Khâlîṣ, fol. 166^b.
- XII. Muḥammad al-Mahdi, fol. 170^a.

For other copies see Berlin, No. 9671; Paris Nos. 1927. 2022—4; and Br. Mus. Suppl., No 529. See also Ḥâj. Khal., vol. iv, p. 442.

Written in fair Naskḥ, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 18th century.

The title-page contains a short biographical notice of the author, extracted from *Aḡ-Ḍaw'al-Lâmi* of Aṣ-Sakhâwî, a biographical sketch of whom is given in a fly-leaf at the beginning.

Two seals bearing the inscription با ناسط, dated A.H. 1122=A.D. 1710, are found on the title-page.

No. 1056.

fol. 25; lines 14; size $6\frac{3}{4} \times 4$: $4\frac{1}{4} \times 2\frac{1}{4}$.

[مواليد النبي والائمة]

[MAWÂLÎD AN-NABÎ WA'L-A'IMMAH.]

A short treatise treating briefly of the lives of the Prophet, his daughter Fâtimah, and the twelve Imâms.

The author's name and the title of the work cannot be traced

Beginning:—

الحمد لله حق حمده والصلوة على خير خلقه محمد واهل بيته
طيبين الاخيار الذين اذهب الله عنهم الرجس وطهرهم تطهيرا اما بعد
لما رأيت ميل جماعة من ائمتنا رحمهم الله تعالى الى عمل مختصر في ذكر مواليد
النبي والائمة عليهم السلام متوفرة و حاجتهم الى جمع ذلك على وجه

الابحار والاختصار ليسهل حفظه ويقرب مأخذة وبدأت مبوبة اياته اربعة عشر بابا على عدد المعصومين من النبي الى صاحب الزمان عليهم السلام يتضمن كل باب مذهبا خمسة فصول الفصل الاول فى الاسماء والالقباب والكنى والثاني فى المواليذ والثالث فى مبلغ العمر والرابع فى وقت الوفاة والاشارة الى سببها وتعيين مواضع القبور والخامس فى عدد الاولاد واهل بيته *

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Faṣl*, the first dealing with their names, *Laqab* and *Kunya*; the second, with the dates of their birth; the third, with the period of their lives; the fourth, with the dates and causes of their death; and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows:—

I. The Prophet, fol. 2^a; II. ‘Alî, fol. 5^a; III. Fâtimah, fol. 8^b; IV. Ḥasan, fol. 10^b; V. Ḥusain, fol. 12^a; VI. Zain al-‘Âbidîn, fol. 14^b; VII. Muḥammad al-Bâqir, fol. 16^a; VIII. Ja‘far aṣ-Ṣâdiq, fol. 17^a; IX. Mûsâ al-Kâzîm, fol. 18^b; X. ‘Alî ar-Riḍâ, fol. 19^b; XI. Muḥammad at-Taḳî, fol. 21^a; XII. ‘Alî an-Naqî, fol. 22^a. It may be noticed here that several folios after fol. 22, containing the last two *Faṣl* of *Bâb* XII, the whole of *Bâb* XIII on Ḥasan al-‘Askarî, and the earlier part of *Bâb* XIV on Muḥammad al-Mahdî, are wanting.

Written in Naskh, with the headings in red. Fol. 18^a contains a gap of several lines marked with the words هذا باغ من النسخة المكتوبة معنا.

Dated A.H. 1081=A.D. 1671.

Scribe: أحمد بن علي بن ناصر.

No. 1057.

foll. 89; lines 15; size $8 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

مولد على بن ابى طالب

MAWLID 'ALÎ BIN ABÎ TÂLÎB.

An account of the birth of 'Alî and of his marriage with the Prophet's daughter, Fâtimah.

The author's name is not known. The latest authority quoted is Ahmad bin 'Abdallâh al-Bakrî, the author of the *Kitâb al-Anwâr wa Mittâh as-Surûr wa'l-A/kâr* (No. 1012 above).

Beginning:—

الحمد لله الذي خلق الانبياء والاصياء رحمة للعالمين و جعلهم
مبشرين و منذرين لكافة الخلق اجمعين اما بعد فيذا ما رواه ابو مخنف
لوط ابن يحيى الازدي في مولد سيدنا و مولانا الامام الهمام و الميث
الضرام امام المتقين و حجة الله على
العالمين الفارس الغالب على بن ابى طالب اسد الله الغالب الخ *

Written in fair Naskh. Slightly water-stained.

Not dated. Probably 18th century.

No. 1058.

foll. 66; lines 12; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مقتل الحسين

MAQTAL AL-HUSAIN.

A short treatise on the martyrdom of Imâm Husain, together with an account of the battle of Karbalâ and of the incidents that followed it, such as the plunder of the camp of Imâm Husain, the imprisonment of his wives and children, and the delivery of his head to Yazid (A.H. 60-64=A.D. 680-683).

The author's name is not known.

Beginning:—

اعلموا يا اولى الابصار انكم اذا تفكرون فيما اعاب آل المختار علمتم
ان الدنيا ليست ديار قرار لانها ان لم تصفوا لموانيكم فاعلموا انما حظ

أَعَادِيكُمْ فَالْمَغْرُورِ مِنْ اغْتَرِبَهَا وَغُفْلٍ عَنْ شِدَائِدِهَا وَنُوبِهَا فَقَدِمُوا فِيهَا الزَّادَ
 لِيَوْمِ الْمَعَادِ وَ الزَّادَ أَوْفَرُ مِنَ الْبُكَاءِ عَلَى مَصَائِبِ السَّادَةِ الْإِمَّجَادِ الْخ *
 *

The work ends with a short elegy on Imâm Ḥusain, beginning *
 with the following lines :—

وَفُتِحَ عَلَى دَارِ الْغُيِّ مُحَمَّدٌ
 وَالْغُيَّةُ— قَدْ أَفْقَرَتْ عِرْصَانُهَا

Written in fair Naskh.

Not dated. Apparently 18th century.

No. 1059.

fol. 146 : lines 16 ; size 8½ × 6 : 7 × 4.

آثَارَةُ الْإِحْزَانِ

ISÂRAT AL-AHZÂN.

A treatise containing an account of the martyrdom of Imâm Husain and of his companions at Karbalâ.

The full title of the work, as given in the preface, is as follows :—

آثَارَةُ الْإِحْزَانِ عَلَى الْقَتِيلِ الْعِطْسَانِ *

Author : As-Sayyid Dildâr 'Alî bin As-Sayyid Muḥammad Mu'in an-Naṣîrâbâdî السَّيِّدُ دِلْدَارُ عَلِيُّ بْنِ السَّيِّدِ مُحَمَّدٍ مَعِينِ النَّصِيرِ أَنَابَادِي .

Beginning :—

نَحْمَدُ اللَّهَ سُبْحَانَهُ عَلَى مَا جَعَلَ الْإِخْتِبَارَ وَالْإِبْتِلَاءَ سَبِيلًا لِمَزِيدِ الْمُثْرَةِ
 حَسَنَ الْجَزَاءِ الْخ *

The author, a well-known Shī'ah scholar, who wrote a large number of works, died in A.H. 1235=A.D. 1819. See Kaṣḥf al-Ḥujub, fol. 2^a.

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkin al-Qulûb 'Inda Faqd al-Maḥbûb* (see Kaṣḥf al-Ḥujub, fol. 138^a), wrote the present one, basing it on the most reliable and authentic sources.

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalâ. The second, which is subdivided into several sections, contains a history of that incident

The work ends thus :—

ولفتختم الكلام في ذلك المقام فان احصاء اخبار مصائبهم عليهم السلام مما لا يتأتى بالرسم في الدفاتر الكبدية والطوامير الطوال فكيف بامثال هذه المختصرات والحمد لله أولا وآخرا وباطنا وظاهرا *

Written in cursive Naskh, with numerous short lacunae. Not dated. Probably 19th century.

The title-page contains two seals, one bearing the name of a certain Sayyid Muhammad, dated A.H. 1229=A.D. 1814, and the other, the inscription *جسان دنده نقوى*, dated A.H. 1258=A.D. 1842

No. 1060.

fol. 101; lines 14; size $9 \times 6\frac{1}{2}$; 7×4 .

(Three treatises bound together.)

fol. 1^b-54^v.

I.

مولد فاطمة الزهراء

MAWLID FÂṬIMAH AZ-ZAHRÂ'.

An account of the birth of the Prophet's daughter, Fâṭimah, and her marriage with 'Alī, the fourth Caliph.

The author's name is not known.

Beginning :—

الحمد لله الذى انار الظلمة بسعاع نور فاطمة الزهراء سيدة نساء العالمين اما بعد فقد عنى ان اورد فى هذه المبدية بعض ما خص به فاطمة الزهراء بذات خاتم النبیین وما خصها الله به من الفضل المبين و فايلا مما جرى لها من الآيات عذ ولادتها وتزويجها بامير المؤمنين النخ *

The work ends thus :—

هذا آخر ما اثبتته و احببنا ايراده من حديث مولد سيدتنا و مولاتنا و ستنا فاطمة الزهراء على التمام و الكمال *

foll. 54^b-78^b.

II.

وفات اولاد مسلم بن عقيل

WAFÂT AWLÂD MUSLIM BIN 'AQÎL. .

An account of the martyrdom of the two young sons of Muslim bin 'Aqil, the cousin of Imâm Husain.

The author's name is not known.

Beginning:—

وعن ابي مخنف قال لما قتل الحسين عليه السلام واقبلت
الملاعيق وحزب الشيطان الى مخيم الحسين عليه السلام ليذبوا امواته
ويذبوا عياله واطفاله ويسبوا حريمه ويحرقوا خيامه واشتغل الناس
بالغصب والسلب حرم رسول الله وانفرد من السبى الطاهر والمطهر اولاد
مسلم بن عقيل الخ *

foll. 79^a-101^b.

III.

وفات النبی یحییٰ بن زکریا

WAFÂT AN-NABÎ YAḤYÂ BIN
ZAKARÎYÂ.

An account of the martyrdom of the Prophet John.

The author's name is not known.

Beginning:—

روى فيما تقدم في رواية سعد بن عبد الله الاشعري لما قصت على
زكريا مصيبة الحسين عليه السلام قال النبي ارفقنى ولدا تقربه عيلى على
الكبر و اجعله وارثا و عييا و اجعل محله منى محل الحسين الخ *

The work ends with an elegy on the Prophet John, which begins thus:—

مصائب النبی یحییٰ جلیل معظم
له فی سویدا القلب حزن مخیم

All the above treatises were transcribed by 'Abdallâh bin Ali bin Muḥammad. Written in cursive Naskh. Dated A.H. 1262 = A.D. 1846.

Seals and signatures of Nawwâb Sayyid Wilâyat 'Ali Khân are found on the title-page and at the end.

HISTORY OF THE ZAIDÎ IMÂMS.

No. 1061.

foll. 263 ; lines 35 ; size 12 × 8 ; 10 × 5½.

الآلى المضيه

AL-LA'ÂLÎ AL-MUDÎYAH.

A unique copy of a full historical commentary on Şârimaddin Ibrâhim's *Al-Qaṣīdat al-Bassâmah*, a poem in glorification of the Zaidî Imâms.

The full title of the work, as given in the preface, is as follows :—

الآلى المضيه الملتقطة من اللواحق الزيديه في اخبار الائمة الزيديه *

The author's name, Sayyid Shamsaddin Aḥmad bin Muḥammad bin Ṣalâḥ ash-Sharafi السيد شمس الدين احمد بن محمد بن صلاح الشرفي, not given in the MS., is found in a note in the margin of the 'Aqīlat ad-Daman, fol. 124^a (No. 1099 below). This Ash-Sharafi, who held the post of *Mufti* (jurisconsult) at Ṣan'â under the Zaidî Imâms, was a distinguished scholar of his age, especially well-versed in Zaidî law, on which subject he wrote several works. He died in A.H. 1054=A.D. 1644. See *Tabaq al-Ḥalwâ*, fol. 11^a.

Beginning :—

الحمد لله رب العالمين و مالك يوم الدين فاطر المخلوفين و مبتدع
السموات و الارضين و بعد فاني رأيت ان
اجمع لى و الاخواني من المؤمنين جملا من سير الانبياء المرسلين
و غير المرسلين و ذكر طرف من اخبار اصالحين مختصرا و من سير الائمة
الهادين و اخبار ائمتين اخر *

Finding that *Al-Qaṣīdat al-Bassâmah* of Şârimaddin contains brief allusions to the Zaidî Imâms, the author wrote the present commentary, extracting his material for the notices of the Imâms from the *Al-Lawihîq an-Nadiyah* of Badraddin Muḥammad bin 'Alî ar-Ruḥaif (see Houtsma-Brill., No. 248). and, for other historical events, from the *Muruj ad-Dahab* of Al-Mas'ûdî (No. 962 above).

The first line quoted from the *Qaṣīdah* is as follows :—

الدهر ذو عبر عظمى و ذو غير و عرفه شامل للبدر و الخضر

In his introduction, the author gives a short biographical notice of Ṣârimaddîn, whom he describes as an illustrious member of a family distinguished for learning; and says that he wrote a work on the principles of the Zaidî law, entitled *Al-Fuṣūl al-Lu'lu'iyah*, a commentary on the *Al-Azhâr* of Al-Mahdi-lidinallâh Aḥmad bin Yahyâ (d. A.H. 840=A.D. 1436), and several other works, and that he died at the age of eighty in Jumâdâ II, A.H. 914=A.D. 1508.

The notices of the Zaidî Imâms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muḥammad; a short history of the Caliphs from Abû Bakr to 'Abdalmalik bin Marwân; and a long quotation from the *Qaṣidah* of Ibn 'Abdûn (see Hâj Khal., vol. iv, p. 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walid Ahmad bin 'Abdallâh al-Makhzûmî, an eminent scholar and poet of Andalus (Spain), who was born in Cordova. A.H. 394=A.D. 1004. held the post of Vizier under Al-Mu'tadid Abû 'Âmir 'Abbâd (A.H. 434—461=A.D. 1042—1068), and died at Seville in A.H. 463=A.D. 1071. The short notices of the Imâms are in chronological order.

We learn from the *Tabaq al-Halwî* (*loc. cit.*) that our author wrote this work in three volumes, bringing down the history of the Imâms to the end of the reign of Al-Mu'ayyad-billâh Muḥammad bin al-Qâsim (A.H. 1029—1054=A.D. 1620—1644). The present copy breaks off in the middle of the account of the life of Al-Ḥâdî 'Alî (d. A.H. 836=A.D. 1432; see 'Aqilat ad-Daman, fol. 85^b).

A copy of *Al-Qaṣidat al-Bassâmah*, with an anonymous commentary, is noticed in Br. Mus. Suppl., No. 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian Naskh, with quotations from the text in red. Foll. 32-33, 80 and 256 should follow foll. 24, 64 and 260, respectively. Foll. 9^b, 34^b, 85^b, 97^a and 261^b are blank. Several folios at the end are slightly damaged.

Dated A.H. 1155=A.D. 1742.

HISTORY OF THE ĠAZNAWIDS.

No. 1062.

foll. 135; lines 15; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

اليرمينى

AL-YAMÎNÎ.

The well-known history of the two Ġaznawid sovereigns, Abû Maṣṣûr Subuktigīn (A.H. 366-387=A.D. 976-997) and Yamīnad-dawlah Maḥmûd (A.H. 388-421=A.D. 998-1030), written in a very pompous style.

Author: Abû Naṣr Muḥammad bin 'Abdaljabbâr al-'Utḡî ابو نصر محمد بن عبد الجبار العتقى. He was one of the eminent scholars of the court of Sultân Maḥmûd Ġaznawî. He wrote the present work about A.H. 411=A.D. 1020. and dedicated it to the grand Vizier Shamsalkufât Abu'l-Qâsim Aḥmad bin Ḥasan al-Maimandî (d. A.H. 431=A.D. 1039; see *Âṣir al-Wuzarâ*, foll. 117^a-144^a), who appointed him to the post of a chief officer of the postal department. (صاحب البريد) at Ganj-Rustâq. He died in A.H. 427=A.D. 1036. See Brock., vol. i. p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بداته الغريب بجمته البعيد بعونه الخ *

For other copies see Berlin. Nos. 9807-9; München. No. 423; Wien, No. 947; Leyden, Nos. 841-2; Br. Mus., No. 311; Br. Mus. Suppl., No. 548; India Office, No. 701; Paris, Nos. 1894-5; Cairo, vol. v. p. 176; Nûr 'Uṣmâniyah, No. 3145; Kōpr., No. 227; Yenî, No. 229; Waliaddin, No. 2372; Ḥamidiyah, No. 307; Ayâ Şûfiyah, No. 3389; and Bûhâr, No. 215. A literal Persian translation by Muḥammad Karâmat 'Alî is noticed by Pertsch, Berlin Catalogue, No. 441; and one by Abu'sh-Sharaf Nâṣiḥ bin Sa'îd is noticed in Nûr 'Uṣmâniyah, No. 3089. A Turkish translation, based on the Persian version of Abu'sh-Sharaf, is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 42.

The Arabic text has been twice lithographed in India, viz., Delhi, A.D. 1847, and Lahore, 1883. It was also printed in Cairo in the margins of *Al-Kâmil*, A.H. 1290. An English translation was published by the Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hāj. Khal., vol. vi, p. 514; Iktifā al-Qunû', p. 374; Elliot, History of India, vol. ii, pp. 14-52; Journal Royal Asiatic Society, 1868, p. 424; M. de Sacy, Notices et Extraits, vol. iv, p. 325; and Journal Asiatic Society of Bengal, xxiij, 1855, p. 239.

Written in fair Nasta'liq, with marginal and interlinear notes. Two fly-leaves at the end contain a table of contents of the work.

Dated Monday, the 29th Jumâdâ I, A.H. 1252=A.D. 1836.

A seal bearing the name of a certain Muḥammad 'Alī Ḥasan, dated A.H. 1244=A.D. 1828, is found at the end.

HISTORY OF TÎMÛR.

No. 1063.

fol. 189; lines 17; size $10 \times 6\frac{1}{2}$; 7×4

تجائب المقدور في نوايب تيمور

'AJÂ'IB AL-MAQDÛR FÎ NAWÂ'IB
TÎMÛR.

The well-known history of Timûr, by Ibn 'Arabshâh.

Beginning:—

الحمد لله الذي على منوال ارادته و تديبته نفسه مقاطع الامور النخ *

Ibn 'Arabshâh, whose proper name was Shihâbaddin Abu'l-Abbâs Aḥmad bin Muḥammad bin 'Abdallâh bin Ibrâhîm ad-Dimaḥqî al-Ḥanafî منساب الدين ابو العباس احمد بن محمد بن عبد الله بن ابراهيم الدماحقى الحنفى, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samargand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople where he gained the favour of Sultân Muḥammad I (A.H. 805-824=A.D. 1402-1421), who employed him to translate some Arabic books

into Turkish and Persian for his son, the prince Murâd. Our author wrote a large number of works, and died at Cairo on the 18th Rajab, A.H. 854=A.D. 1450. See *Al-Qabas al-Hâwî*, vol. i, fol. 50^b; *Ḥadâ'iq al-Ḥanafiyah*, p. 320; *Tâj at-Ṭabaqât*, vol. ix, fol. 234^b; *Dustûr al-I'lâm*, fol. 96^a; *Iktifâ' al-Qunû'*, p. 287; and *Brock.*, vol. ii, p. 28.

The work was edited and published by J. Golius, Leyden, 1676. Since then it has been repeatedly printed, viz., in Cairo, A.H. 1285, 1305; in Calcutta, A.H. 1227, 1233; and in Constantinople, A.H. 1233.

For other copies see Berlin, Nos. 9731-2; Goth., Nos. 1840-2; Cairo, vol. v, p. 85; *Ḥamidiyah*, No. 360; and *Nûr 'Uṣmâniyah*, No. 3393. A Turkish translation by Murtaḍâ Naẓmîzâdah is noticed by Rieu, *Br. Mus. Catalogue of Turkish MSS.*, p. 43. See also *Hâj. K̲hal.*, vol. iv, p. 190.

Written in fair Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

No. 1064.

fol. 203; lines 14; size $10 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

A very splendid and valuable copy of the same work, beginning as the other. It is incomplete at the end, breaking off abruptly at the beginning of the following rubric:—

ذکر ما عزم ابن عثمان علیه عذد انصباب ذلك الطوفان اليه *

The present copy corresponds with fol. 1-96 of the other.

Written beautifully in elaborate bold Naskh on a gold ground, within ornamental borders. The margins are covered with tasteful and elaborate ornament in gold and colours. The headings are in red, and the interlinear spaces are covered with flowery ornaments. The editor's note at the beginning of the printed edition (Calcutta, A.H. 1233) is copied verbatim at the beginning of the present MS., indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination.

Not dated. Evidently the middle of the 19th century.

The MS. was presented to the library by Sayyid Khurshîd Nawwâb, the grandson of Nawwâb Wilâyat 'Alî K̲h̲ân, C.I.E. The seals and signatures of both of them are found at the beginning and end.

HISTORY OF AYYŪBIDS.

No. 1065.

foll. 234; lines 25; size $8\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{3} \times 3\frac{1}{4}$.

الروغتين في اخبار الدولتين

AR-RAWDATAIN FĪ AKHBĀR
AD-DAWLATAIN.

The first volume of the well-known history of Nûraddīn Maḥmūd Zangī (A.H. 541-569=A.D. 1146-1173) and Ṣalāḥaddīn Yūsuf al-Ayyūbī (A.H. 564-589=A.D. 1169-1193).

Author: Shihābaddīn Abu'l-Qāsim 'Abdarrahmān bin Ismā'īl bin Ibrāhīm, commonly known as Abū Shāmah شهاب الدين ابو القاسم عبد الرحمن بن اسمعيل بن ابراهيم الشيرازي شامه (d. A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي بلطفه تصالح الاعمال و بكرمه وجوده تدرك الآمال
و على وفق مشيئته تتصرف الافعال *

The colophon runs thus:—

هذا آخر الجزء الاول من كتاب الروغتين في اخبار الدولتين و يتلوه
ان شاء الله تعالى الجزء الثاني اوله ثم دخلت سنة اربع وسبعين
و خمسة - قال العماد و كان شمس الدولة بن المقدم من اكابر الامراء النخ *

The last *Faṣl* relates the assassination of the Vizier 'Aḍudaddawlah by a certain *Mulhid* (unbeliever) at Baḡdād, in Du'l-Qa'dah, A.H. 573=A.D. 1178, while on his way to Mecca.

For other copies see Berlin, No. 9812; München, No. 404; Wien, No. 898; Leyden, No. 819; Br. Mus., Nos. 313, 1228; Paris, No. 1700; Bodl., vol. i, No. 745; Cairo, vol. v, p. 64; Ayâ Şûfiyah, No. 3214. See also Brock., vol. i, p. 317; and Iktifā' al-Qunû', p. 91.

The work has twice been printed in Cairo, viz., in A.H. 1287 and A.H. 1292.

According to a note at the end, the present copy was transcribed at the instance of Amir 'Abdalḥamid Bek Nāfi' from a MS. dated A.H. 734=A.D. 1334.

Written in fair Naskh, with the headings in red. Foll. 247^a, 264^a and 267^a contain short lacunæ.

Dated Monday, the 13th Jumâ'la II, A.H. 1278=A.D. 1861.

Scribe: على الأسبوطى .

HISTORY OF TURKEY.

No. 1066.

fol. 62; lines 21-25; size $8 \times 5\frac{3}{4}$; $5\frac{3}{4} \times 4\frac{1}{4}$.

تأريخ سلاطين آل عثمان

TA'RÎKH SALÂTÎN ÂL'UŞMÂN.

A short history of the first ten sovereigns of the Ottoman dynasty, from 'Uşmân Bek Ġâzî (A.H. 699-726=A.D. 1299-1326), the founder of the dynasty, to the accession of Sulţân Sulaimân I (A.H. 926=A.D. 1520).

The author's name is not known; but in the following title, prefixed to the work by the hand of the copyist, he is said to have been a Turkish scholar:—

تأريخ سلاطين آل عثمان لبعض موالى الأروام *
Beginning:—

صلى الله على سيدنا محمد وآله وصحبه وسلم ولا حول ولا قوة الا بالله
العلى العظيم وبعد فاعلم ان عثمان بيك الذي هو جد آل عثمان بن
ارطغرل بن سليمان وكان ارطغرل من جماعة آل سلجوق وهم سلاطين في
ولاية العجم الخ *

The following colophon suggests that the work is probably a translation of a Turkish work:—

انتهى الموجود من المترجم و الله سبحانه وتعالى اعلم *

Written in cursive Naskh, within double red-ruled borders. Slightly water-stained. Besides a large gap on fol. 39^b, short lacunæ

the eponymous founder of the Ottoman dynasty, the author tells us (fol. 3^b), belonged originally to Hijāz, and came to Qūniyah in A.H. 650=A.D. 1252, where having married he settled permanently and founded the Ottoman house.

- The work was completed, as stated by the author at the end, at Jāmi' al-Azhar in the beginning of Muḥarram, A.H. 1031=A.D. 1621.

For other copies see Paris, No. 1624; Wien, No. 979; and Rāmpūr, p 643. A Turkish translation by *Shā'bān Āfindī* is noticed in *Nūr 'Uṣmāniyah*, No. 3404; and in Wien, No. 980.

Written in fair Nasta'liq, with an illuminated '*Unwān*', within gold and black ruled borders. The headings are in gold.

Dated the 11th Du'l-Qa'dah, A.H. 1119=A.H. 1707.

Scribe: السند عبد الله بن السيد احمد .

HISTORY OF EGYPT.

No. 1068.

fol. 276; lines 25-27; size 10×7; 7½×5¼.

الانام

AL-ILMÂM.

A comprehensive work containing, besides much miscellaneous historical matter, an account of the sack of Alexandria in A.H. 767=A.D. 1365, by Peter I, the king of Cyprus (A.D. 1359-1369; see *Encyclopædia Britannica*, 11th ed., vol vii, p. 545^b).

The full title of the work, as stated by the author on fol. 10^b, is as follows:—

الانام فيما جرت من الاحكام و الامور المفضيه من رفعة الاسكندرية *

On the title-page, the work is wrongly designated the *Mir'ât al-'Ajâ'ib* of Abū 'Abdallāh Muḥammad bin 'Umar al-Waqidi (d. A.H. 207=A.D. 823).

The author does not reveal his name in the text; but occasional references to his native town, An-Nuwairah, as well as the nature of

the work and the date of composition, A.H. 776=A.D. 1375, give us sufficient reason to believe that he was Muḥammad bin Qâsim bin Muḥammad an-Nuwairî al-Mâlikî al-Iskandarânî, who wrote, according to Ad-Durar al-Kâminah, vol. ii. fol. 219^a, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol. 165^b, the son of Qâsim, in the following lines of a poem, composed in praise of his friend, Shaiḫ Sharafaddîn Abû Ḥafṣ ‘Umar Ibn Sayyid an-Nâs, a teacher in the Madrasah Mâlikîyah of Faiyûm:—

ان ابن قاسم مخلصا لك بالدعا
يجو الاجابة من اله الذاس

What the author does say of himself, fol. 91^a, is that he came to Alexandria in Du’l-Hijjah. A.H. 736=A.D. 1336; and, having found it a very lovely and beautiful city, settled there permanently. In A.H. 767=A.D. 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwairah, where his aforesaid friend, Shaiḫ Abû Ḥafṣ ‘Umar Ibn Sayyid an-Nâs, came to see him and to inquire of the fate of Alexandria (see fol. 165^b). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition; and, having been much impressed by the ruins, he resolved to write the present work, which he began in A.H. 767=A.D. 1365, and completed in A.H. 776=A.D. 1375 (see fol. 91^b). The exact date of the author’s death is not known.

Beginning:—

الحمد لله الواحد القهار العزيز الجبار المعز المدل الهادي المضل
ذي العرش المجيد والملك العزيز وبعد فان ثغر
الاسكندرية المكروس من حين فتحه خاند وعمرو صار للمسلمين فيه
الغنى والامر لم تمتد اليه يد جبار جانر ولا مشترك كافر بل كل من قصده
من البعصر الملح رجع بالخيبة وعدم الربح الخ *

For the contents of the work see Berlin, No. 9815, where the author’s name is not mentioned. A short fragment of the present work, wrongly entitled *Mir’ât al-‘Aja’ib*, is noticed in Br. Mus. Suppl., No. 606. See also Hâj. Khal., vol. ii, p. 107, where the author’s death is placed in A.H. 767=A.D. 1365, which must be wrong.

Written in cursive Naskh, with the headings in red. Several folios are seriously worm-eaten.

Dated A.H. 809=A.D. 1407.

No. 1069.

fol. 50 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

نيل الرائد فى النيل الزائد

NAIL AR-RÂ'ID FI'N-NÎL AZ-ZÂ'ID.

A treatise containing a descriptive account of the Nile, together with a history of its rising, and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age.

Author : Abu'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alī bin al-Ḥasan al-Ḥijâzī al-Qâhiri al-Khazrajī al-Anṣarī شهاب الدين احمد بن محمد بن علي بن الحسن الحجازي القاهري الخزرجي الانصاري .

Beginning :—

الحمد لله منزل الشرائع و الاحكام وبعد فقد سألتنى بعض
الاصدقاء من الحذاق ان اجمع فى هذه الاوراق ما اشتمل عليه بحر النيل
من الزيادة فى كل عام من لدن الهجرة النبوية على صاحبها افضل الصلاة
و السلام الى حين وفاتى فاجبته بالسمع و الطاعة فيما
التمسه منى النخ *

The author, who was an illustrious poet and well-skilled in elegant prose-writing, was born in Cairo on the 27th Shā'bān, A.H. 790=A.D. 1388. He studied under Aḥmad bin 'Abdarrahīm al-'Irāqī (d. A.H. 826=A.D. 1423) and others, and made a pilgrimage to Mecca in A.H. 843=A.D. 1440. He composed several works, and died in his native city on Tuesday, the 8th Ramaḍān, A.H. 875=A.D. 1471. See Mu'jam of Ibn Fahd, fol. 42^b ; Ḥusn al-Muḥāḍarah, fol. 145^a ; and Al-Qabas al-Hāwī, vol. i, fol. 51^b. See also Brock., vol. ii, p. 18, where the author's death is wrongly placed in A.H. 874=A.D. 1470.

The work is divided into a *Muqaddimah* and six *Faṣl*, as follows :—

Muqaddimah. The beauties and distinctive glories of Egypt, especially of its river, the Nile, fol. 1^b.

Faṣl I. The period of the rising of the Nile, fol. 11^a.

Faṣl II. A brief historical account of the nilometer, fol. 11^b.

Faṣl III. Some historical and geographical wonders of Egypt and the Nile, fol. 11^b.

Faṣl IV. The way of finding out the year, in which the Nile may be expected to rise, fol. 40^a.

Faṣl V. Opinions of some eminent physicians about the good quality of the water of the Nile, fol. 47^a.

Faṣl VI. The way of filtering the water of the Nile, fol. 49^b.

For other copies of the work see Paris, No. 2261; Br. Mus., No. 1328; and Ayâ Şûfiyah, No. 3528.

Written in clear Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

The title-page contains a seal and signature of Muḥammad bin Aḥmad al-Bûdārî al-Mağribî, dated A.H. 1116 = A.D. 1705.

No. 1070.

fol. 111; lines 19; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

(Two separate works bound together.)

fol. 1^a-95^a.

I.

الفضائل الباهرة فى محاسن مصر والقاهرة

AL-FADÂ'IL AL-BÂHIRAH FÎ MAḤÂ-SIN MIŞR WA'L-QÂHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahir.

Beginning:—

الحمد لله الذي فارت بين البلاد في فضلها و صفاتها و جعل لكل منها مزايًا مختصة بها دون اخواتها النجم *

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist:—

كتاب الفضائل الباهرة فى محاسن مصر و القاهرة لمولانا الشيخ الامام
ابن ظهير غفر الله له و لجميع المسلمين *

The author is called Ibn Zahir in the copy noticed in Br. Mus. Suppl., No. 563, while in a Gotha MS., No. 1628, which appears to be the author's autograph draft, he calls himself Muḥammad Abû Ḥamid al-Qudsi al-Miṣrî. Dr. Rieu suggests that the two names

probably apply to the same person, Ibn Zahir being the patronymic of Abû Hâmid. This Abû Hâmid, who is described in the *Badâ'i' az-Zuhûr*, fol. 169^b, as a man of some reputation and learning and the author of several works, was born after A.H. 820=A.D. 1417, and died in Şafar, A.H. 888=A.D. 1483. In other copies (Gotha, Nos. 1586, 1629), the work is wrongly ascribed to Ibn Zuhairah al-Makki (d. A.H. 792=A.D. 1390).

In his short preface the author alludes to the old rivalry between Egypt and Syria; but he connects himself with both of them, Syria having been the land where he was born and grew up, and Egypt being the home of his ancestors.

The date of composition, A.H. 869=A.D. 1465, may be inferred from the following passage, fol. 53^b, in which the author states that up to that time 482 years had passed since the death of Ibn Zûlâq. He died in A.H. 387=A.D. 997 (387+482=869):—

فصل ملخص من كلام ابن زولاق المصري وهو ابو محمد الحسن بن
ابراهيم بن زولاق المصري كان فاضلا في التأريخ وله كتاب الخطط مقصور
علي مصر خاصة و له في التأريخ مصنفات ولد سنة ست و ثلثمائة وتوفي
سنة تسع [sic سبع] و ثمانين و ثلثمائة فله الان اربعمائة سنة و اثنتين
و ثمانين *

The historical sketches of the rulers of Egypt, brought down to the reigning Sultân Al-Malik al-Ashraf Maḥmûd al-Qâ'itbâ'i (A.H. 872-901=A.D. 1468-1495), have been continued by another hand to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595).

For the contents of the work see Br. Mus. Suppl., No. 563. For other copies see India Office, No. 718; Goth., Nos. 1586, 1628, 1629; Paris, No. 1767; Ayâ Şûfiyah, No. 3342; and Bûhâr, No. 217.

Written in cursive Naskh. Not dated. Probably 18th century.

fol. 95^b-111^b.

II

فصائل مصر

FADÂ'IL MIŞR.

A short tract on the beauties, glories and privileges of Egypt, by 'Umar bin al-Āş bin Yûsuf al-Kindî الكندى العاص بن يوسف الكندى .

Beginning:—

الحمد لله رب العالمين قال عمر بن العاص بن يوسف الكندى هذا
كتاب امر بجمعه و حض على تأليفه الاستاذ اطل الله بقاء يذكر فيه اخبار مصر

و ما خصها الله عز وجل به من الفضل و البركات و الخيرات فجمعت
ما امر به ادم الله كرامته من كتب شيوخ المصريين وغيرهم الخ *

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars:—

Yazīd bin Abī Ḥabīb (*d.* A.H. 128=A.D. 746; see *Al-Kāshif*, fol. 149^a).

‘Ubaidallāh bin Abī Ja‘far (*d.* A.H. 136=A.D. 754; see *ibid.*, fol. 88^a).

Sa‘īd bin Kaṣīr bin ‘Ufair (*d.* A.H. 226=A.D. 841; see *ibid.*, fol. 48^b).

‘Uṣmān bin Ṣālīḥ as-Sahmī (*d.* A.H. 219=A.D. 834; see *ibid.*, fol. 91^b).

• Yaḥyā bin ‘Uṣmān bin Ṣālīḥ (*d.* A.H. 282=A.D. 895; see *Ḥusn al-Muḥāḍarah*, fol. 84^b).

Abū ‘Umar Muḥammad bin Yūsuf al-Kindī (who flourished in the middle of the fourth century of the Hijrah).

For another copy of the work see Būhār, No. 217 II.

Written in cursive Naskh.

Not dated. Probably 18th century.

No. 1071.

fol. 216; lines 31; size 9½ × 6¼; 8 × 5.

حسن المحاضر في اخبار مصر والقاهرة

HUSN AL-MUḤĀḌARAH FĪ AKḤBĀR MIṢR WA’L-QĀHIRAH.

The well-known history of Egypt, by Jalāluddīn ‘Abdarrahmān bin Abī Bakr bin Muḥammad bin Abī Bakr as-Suyūṭī جلال الدين بن أبي بكر بن محمد بن أبي بكر السوطي (*d.* A.H. 911=A.D. 1505; see *Lib. Cat.*, vol. v, part i, No. 123).

Beginning:—

الحمد لله الذي فاوت بين العباد وفضل بعض خلقه على بعض حتى
في الامكنة و البلاد هذا كتاب سميته حسن المحاضرة

في اخبار مصر و القاهرة اوردت فيه فوائد سنية و غرائب مستعذبة مرضية
تصلح لمسامرة المجلس و تكون للوحيد نعم الانيس الخ *

For the contents of the work see Berlin, No. 9823. For other copies see Paris, Nos. 1794-1810; Alger, No. 1602; Yenî. Nos. 844-6; Goth., No. 1630; Br. Mus., pp. 157, 571, 681; Br. Mus. Suppl., No. 564; Cairo, vol. v, p. 43; Nûr 'Uṣmâniyah, No. 3284; Hamidiyah, No. 340; 'Alî Pâshâ, No. 351; Waliaddin, No. 2416; Ayâ Sûfiyah, No. 3178; and Râmpûr, p. 633. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

The work was lithographed in Cairo about A.D. 1860, and was printed there in A.H. 1299.

Written in cursive Naskh, within double red-ruled borders. The headings are in red. Foll. 175-181 are wanting.

Dated the 3rd Rabi' II, A.H. 988=A.D. 1580.

Scribe: عبد العزيز المغربي بن محمد المغربي المصمودي.

No. 1072.

fol. 293; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{4}$.

بدائع الزهور فى وقائع الدهور

BADÂ'I' AZ-ZUHÛR FÎ WAQÂ'I' AD-DUHÛR.

A detached volume of a chronicle of Egypt, dealing with the period extending from A.H. 857=A.D. 1453 to A.H. 906=A.D. 1500, without title or author's name.

The author's occasional references to another work of his, entitled *Nuḥat al-Umam fî'l-Ajâ'ib Wa'l-Ḥikam* (see Hâj. Khal., vol. vi, p. 323), give us reason to believe that the present volume is the third part of the *Bada'i' az-Zuhûr fî Waqâ'i' ad-Duhûr*, a well-known chronicle of Egypt from the earliest times down to A.H. 928=A.D. 1522, written in four parts by Zainaddin Abul-Barakât Muḥammad bin Ahmad, called Ibn Iyâs an-Nâsiri al-Ḥanafî. رضى الدين ابو البركات محمد بن احمد الشمرى بن اياس الناصرى الحنفى.

This Ibn Iyâs, who belonged to a Circassian family of Egypt, was born on Saturday, the 6th Rabi' II, A.H. 852=A.D. 1448. He studied under Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505), composed several works on history and geography, and died about

A.H. 930=A.D. 1524. See *Dustûr al-ʿIlâm*, fol. 15^a; *Iktifâʾ al-Qunûʾ*, p. 87; and Brock., vol. ii, p. 295.

The present volume opens with the following verses:—

• انظر لما الفت فيه فقل كم اول نازك علما الذي خاف
يستخرج الدر قارية اللبيب كما يستخرجون الغائصون الدر من صدف

The above verses are followed by the following rubric:—

ذكر سلطنة الملك الاشرف ابوالنصر سيف الدين اينال العلوي
الناصرى فوج الظاهر برقوق وهو السادس و الثلاثون من ملوك الترك
و اولادهم بالديار المصرية و هو الثاني عشر من ملوك الجراكسة *

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Naṣr Saifaddin 'Ināl on Monday, the 8th Rabi' I, A.H. 857=A.D. 1453, and concludes with the end of the reign of Al-Malik al-ʿĀdil Tūmānbāʾi, who was deposed by Al-Malik al-Ashraf Qānṣūh al-Gūrī (A.H. 906-922=A.D. 1500-1516), in *Shawwāl*, A.H. 906=A.D. 1500.

Contents:—

Al-Malik al-Ashraf Abu'n-Naṣr Saifaddin 'Ināl an-Nāsiri, fol. 1^b.

Al-Malik al-Muʾayyad Abu'l-Faṭḥ Shihābaddin Aḥmad, fol. 29^a.

Al-Malik az-Zāhir Abū Saʿid Khushqadam an-Nāsiri, fol. 33^a.

Al-Malik az-Zāhir Abū Saʿid Bilbāʾi al-Muʾayyadi, fol. 67^a.

Al-Malik az-Zāhir Abū Saʿid Timurbugā az-Zāhiri, fol. 71^a.

Al-Malik al-Ashraf Abu'n-Naṣr Saifaddin Qāʾitbāʾi al-Maḥmūdi, fol. 75^b.

Al-Malik an-Nāṣir Abu's-Saʿādāt Naṣiraddin Muḥammad, fol. 235^b.

Al-Malik az-Zāhir Abū Saʿid Qānṣūh al-Ashrafi, fol. 265^a.

Al-Malik al-Ashraf Abu'n-Naṣr Jānbalāṭ al-Ashrafi, fol. 277^b.

Al-Malik al-ʿĀdil Tūmānbāʾi, fol. 287^b.

For other copies see Wien, No. 923; Leyden, No. 832; Paris, No. 1822-5; Br. Mus., pp. 155, 432-33; Cairo, vol. v, p. 17; and Aṣafiyaḥ, p. 180. See also Hāj. Khal., vol. ii, p. 26.

Written in fair Naskh, with the headings in red. Besides short lacunæ on foll. 211^b and 214^b, there is a large gap on fol. 188^a, marked by the word *بمانى*. Foll. 233-235 are blank.

Not dated. Probably 17th century.

The work has been repeatedly printed in Egypt, viz., Cairo, A.H. 1299, 1301, 1302, 1306, and Būlāq, A.H. 1312.

No. 1073.

fol. 15 ; lines 12-14 ; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 4\frac{1}{2}$.

[رساله فى من ولى مصر من السلاطين]

[RISÂLAH FÎ MAN WALIYA MIŞR
MIN AS-SALÂTÎN.]

A tract containing a short chronological account of the Sultâns of Egypt, from the beginning of the Ayyûbid dynasty to the conquest of the country by Salim I, the Ottoman Emperor (A.H. 918-926=A.D. 1512-1520), who entered Cairo on Thursday, the first Mûharram, A.H. 923=A.D. 1517.

Author : Qâḍî Zainaddîn ‘Abdalbâsiṭ bin Khalîl bin Shâhin al-Malaṭî al-Hanafî القاضي زين الدين عبد الباسط بن خليل بن شاحين الملطى الحنفى, for some account of whom see No. 978 above.

Beginning :—

هذه رسالة لطيفة تشتمل على ذكر من ولى مصر من السلاطين
تأليف الشيخ عبد الباسط الحنفى ابتدأ الدولة الايوبية الكردية يوسف بن
ايوب بن شاذى الكردى الدوانى السلطان الملك الناصر صلاح الدين ابو
المظفر هو اول ملوك الاكراد و اول سلاطين مصر على الحقيقة الخ *

The tract concludes thus :—

و دخل السلطان سليم يوم الخميس مستهل محرم سنة ٩٢٣ و الحمد
لله اولا و آخر ظاهرا و باطنا و حسبنا الله و نعم الوكيل و لا حول و لا قوة
الا بالله العلي العظيم *

Written in fair Naskh. Not dated. Probably 17th century.

No. 1074.

fol. 83 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

تاريخ ابن زنبول

TA'RÎKH IBN ZUNBUL.

A history of the conquest of Egypt by Sultân Salim I (A.D. 918-926=A.D. 1512-1520), with the following title :—

كتاب تاريخ ماجرى السلطان الغورى مع السلطان سليم ابن عثمان
رحمهم الله تعالى *

Author: Nûraddîn Aḥmad bin Abî'l-Ḥasan 'Alî bin Aḥmad al-Maḥallî ash-Shâfi'î, commonly called Ibn Zûbul ar-Rammâl نور الدين أحمد بن أبي الحسن علي بن أحمد المحلى الشافعى الشيدرنانى زينل الرمال.

Beginning:—

هذه رسالة مشتملة على ما وقع لمولانا السلطان الاعظم والخافان
المعظم مالك رقاب الامم صاحب السيف و اقلام
مكمل عزة الدولة العثمانية ممدد القواعد السلطانية مولانا السلطان بن السلطان
سليم خان بن السلطان بايزيد خان مع مولانا السلطان قانصوة الغورى
سلطان مصر و اعمالها رحمة الله عليهم اجمعين الخ *

The author, who flourished towards the end of the 10th century of the Hīrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultân Qânṣûh al-Ġûrî (A.H. 906-922=A.D. 1500-1516) from Cairo on Saturday, the 16th Rabi' II, A.H. 921=1515, and his encounter with Sultân Salim. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS. concludes with a short notice of the reign of Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br. Mus. Suppl., Nos. 565-566, and Cairo, vol. v, p. 23, end.

For other copies see Wien, Nos. 928, 930; Leyden, No. 2619; Paris, Nos. 1832-8; Munchen, Nos. 411-3; Cairo, vol. v, pp. 21, 23, 173; Br. Mus. Suppl., Nos. 565-566; and Aṣāfiyah, p. 186. See also Brock., vol. ii, p. 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol. 4^b, seem to be wanting. Foll. 1-4 are slightly water-stained.

Dated, A.H. 1114=A.D. 1703.

Scribe: عبد الكريم الدنارى.

The title-page contains a seal bearing the inscription نوكلى على خالقي عبده بعقوب, dated A.H. 1253=A.D. 1837.

No. 1075.

fol. 179 ; lines 21 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مظهر التقدیس بذهاب دولة الفرنسیس

MUZHİR AT-TAQDÎS BIDAĤÂB DAWLAT AL-FARANSÎS.

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation, from the 10th of Muḥarram, A.H. 1213 = A.D. 1798, to the end of Sha'bân, A.H. 1216 = A.D. 1801.

Author: 'Abdarrahmân bin Ḥasan bin Ibrâhîm bin Ḥasan al-Jabartî al-Ḥanafî عبد الرحمن بن حسن بن ابراهيم بن حسن الجبترى الحنفى. He was born in Cairo (according to his own statement, 'Ajâ'ib al-Âṣṣâr vol. i, p. 203), A.H. 1167 = A.D. 1754. He traces his descent from an illustrious family of Al-Jabart (a tract of land in Abyssinia), a full account of which he gives in the notice devoted to his father, 'Ajâ'ib al-Âṣṣâr, vol. i, pp. 385-408. Our author held a distinguished post in the Diwân during the French occupation of Egypt. He died in Ramaḍân, A.H. 1237 = A.D. 1822. See Cairo, vol. v, p. 83 ; Iktifâ'al-Qunû', p. 88 ; the notice prefixed by Cardin to the "Journal d'Abdur-rahman Gabarti," Paris, 1838 ; Kremer, Aegypten, vol. ii, p. 535 ; Lane, Manners and Customs of the Modern Egyptians, 5th edition, vol. i, p. 273.

Beginning :

حمدا لمن جعل كلمة الذين كفروا السفلى و كلمة الله هي العليا
وجعل الدولة العثمانية و المملكة الخاقانية بهجة الدين و الدنيا النخ *

In the preface, after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders, the author praises the reigning Sultân, Salim III (A.H. 1203-1222 = A.D. 1789-1807), and his Vizier Yûsuf Pâshâ, who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse, due to his learned friend Ḥasan bin Muḥammad al-'Aṭṭâr (d. A.H. 1250 = A.D. 1834), who had noted some events of the French occupation. The preface is followed by a *Muqaddimah*, dealing briefly with the past history of Egypt.

The work was completed, as stated by the author in the *Khâtimah*, in Ramaḍân, A.H. 1216 = A.D. 1801. It is dedicated to the above-mentioned Yûsuf Pâshâ.

For other copies see Br. Mus. Suppl., No. 571; and Cairo, vol. v, p. 153. See also Brock., vol. ii, p. 480.

The work has been translated into French by Cardin, and published by T. X. Bianchi, under the title of "Journal d'Abdarrahman Gabarti," Paris, A.D. 1838. A Turkish translation of the work by Muṣṭafā Bahjat Āfīndī has been printed in Constantinople, A.H. 1281.

Written in clear Naskh, with occasional rubrics.

Not dated. Apparently a modern copy.

No. 1076.

fol. 229: lines 23; size $9 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مَجَانِبُ الْأَثَارِ فِي التَّرَاجِمِ وَالْأَخْبَارِ

‘AJĀ’IB AL-ĀṢĀR FI’T-TARĀJIM
WA’L-AKHBĀR.

A chronicle of Egypt, from A.H. 1101=A.D. 1689 to the end of A.H. 1236=A.D. 1820; complete in four volumes, each being divided into two parts.

By the author of the preceding work.

Vol. I, Part i.

Beginning —

الحمد لله القديم الأول الذي لا يزول ملكه ولا يتحول النسخ *

The author tells us in his preface that he relates most of the events of the later period, viz., A.H. 1191–1236=A.D. 1777–1820, as an eye-witness, while material for the earlier period, viz., A.H. 1101–1190=A.D. 1689–1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources. The work deals with important historical events; and gives obituary notices of eminent and learned men, arranged chronologically.

The present part breaks off at the beginning of the following *Faṣl* (dealing with a period extending from A.H. 1162=A.D. 1749 to the end of A.H. 1173=A.D. 1760):—

فصل عود و انعطاف في ذكر حوادث مصر و تراجم اعيانها و ولايتها
من ابتداء سنة اثنين وستين و مائة و الف الى اواخر سنة ثلاثة

و سبعين *

The entire work was printed in four vols., Bûlâq, A.H. 1297, and reprinted in the margins of the *Kâmil* of Ibn al-Aṣṣîr, Cairo, A.H. 1303. A French translation by a group of Egyptian scholars, under the title "Merveilles biographiques et historiques", was published in Cairo, 1888-94.

In most MSS. the work concludes with A.H. 1220=A.D. 1805. See Berlin, Nos. 9487-90; München, No. 400; Paris, Nos. 1861-6; Br. Mus., Nos. 1497-9; Houtsma, No. 187; Rosen Institute, No. 60; Cairo, vol. v, p. 83; and Râmpûr, p. 641.

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

The correct order of the folios should be thus:—1-61, 70, 62-69, 71-135, 152, 155, 136-151, 153-154, 156-229.

No. 1077.

fol. 217; lines and size same as above.

The Same.

Vol. I, Part ii.

The second part of the first volume of the same work, treating of the period extending from A.H. 1162=A.D. 1749 to A.H. 1189=A.D. 1775.

Beginning:—

و الاتفاق فيندرج فيهم القابلية النخ *

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

No. 1078.

fol. 178; lines and size same as above.

The Same.

Vol. II, Part i.

The first part of the second volume of the same work, treating of the period extending from A.H. 1190=A.D. 1776 to the earlier dates of Muḥarram, A.H. 1201=A.D. 1786.

Beginning:—

سنة تسعين و مائة و الف - كان ساطان العصر فيها السلطان عبد الحميد
بن احمد خان العثماني و والي مصر الوزير محمد پاشا عزت الكبير الخ *

Written in Naskh, within double red-ruled borders.

Not dated. Evidently 19th century.

No. 1079.

fol. 205 ; lines and size same as above.

The Same.

Vol. II. Part ii.

The second part of the second volume of the same work, treating of the period extending from the later dates of Muḥarram, A.H. 1201 = A.D. 1786 to the end of A.H. 1212 = A.D. 1798.

Beginning:—

و اخلع على ثلاثة اشخاص من امراء حسن بيك الجداري و فاديه
مذاجع و هم جاهل و على و عثمان الخ *

Written in Naskh, within double red-ruled borders

Dated Thursday, the 15th Ramaḍān, A.H. 1274 = A.D. 1857.

Scribe: حسن [بن] حسن [ابن] ادريس الشافعي الدمشقي الخلوني

No. 1080.

fol. 227 ; lines and size same as above.

The Same.

Vol. III, Part i.

The first part of the third volume of the same work, treating of the period extending from the beginning of A.H. 1213 = A.D. 1798 to the earlier dates of Du'l-Hijjah, A.H. 1215 = A.D. 1800.

Beginning:—

سنة ثلاثة عشر و مائتين و الف و هي اول سنة الملاحم العظيمة
و الحوادث الجسيمة الخ *

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

No. 1081.

fol. 235; lines and size same as above.

The Same.

Vol. III, Part ii.

The second part of the third volume of the same work, treating of the period extending from the later dates of Du'l-Hijjah, A.H. 1215=A.D. 1800 to the end of A.H. 1220=A.D. 1805.

Beginning:—

وكان مفوها لسنا مشاركا في حركته الايام والتجارب فجعله كتخداد
وزيرة النخ *

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

According to a note at the end, the present volume was collated by Muhammad as-Sabbâḡ ad-Dimyâṭi with the aid of some scholars of Jâmi' al-Azhar, in A.H. 1276=A.D. 1859, for a certain 'Abd alḥamîd Bek. The note runs thus:—

قابلہ محمد الصباغ الدمياطي مع بعض اهل العلم المجازين بالجمع
الزهر لسعادة صاحب الاحسان عبد الحميد بيك حفظه الله تعالى
..... في سنة ست و سبعين و مائتين بعد الالف *

No. 1082.

fol. 160; lines 25; size same as above.

The Same.

Vol. IV, Part i.

The first part of the fourth volume of the same work, treating of the period extending from the beginning of A.H. 1221=A.D. 1806 to the earlier dates of Du'l-Hijjah, A.H. 1227=A.D. 1812.

• Beginning:—

ثم دخلت سنة احدى وعشرين ومائتين والـف - استهل شهر
المحرم بيوم الخميس حسابا ويوم السبت هلالا ووافق ذلك انتقال
الشمس لبرج الحمل فاتحدت السنة القمرية والشمسية وهو يوم الذوز
السلطاني النخ *

Written in Naskh, within double red-ruled borders.

Not dated. Apparently a very modern copy.

No. 1083.

fol. 165 ; lines and size same as above.

The Same.

Vol. IV, Part ii.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228=A.D. 1813 to A.H. 1235=A.D. 1819.

Beginning:—

والكشميري والهندي ونحو ذاك فتتدرج معها في فلة الكمر
وفي هذه الألوان يحلون رباط المحزوم ويفتحون الصدوق و يفتشون المتاع
و يهتكون سترة و يحصرون عددة و يأخذون عشرة النخ *

In the following subscription, it is stated that the MS., which ends with A.H. 1235=A.D. 1819, is a complete one; and that the author, owing to his blindness, could not continue the work further:—

وذلك الى هذا انتهى ما نقل من خط العلامة الشيخ عبد الرحمن
بن الشيخ حسن الجبرتي مؤرخ هذه المدة و ما قبلها بغاية هذا التأريخ
و هذا آخر الجزء الرابع وبعده تأخر الشيخ عن الكتابة بسبب انكفائه الى
أن توفي ولم يكتب *

From the fact that the Bûlâq edition concludes with A.H. 1236=A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236=A.D. 1820 being wanting.

Written in Naskh, within double red-ruled borders. The headings are in red. Dated A.H. 1301=A.D. 1883.

HISTORY OF SYRIA.

No. 1084.

foll. 358 ; lines 21 ; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الانس الجليل بتاريخ القدس والخليل

AL-UNS AL-JALÎL BITA'RÎKH
AL-QUDS WA'L-KHALÎL.

A history of Jerusalem and Hebron, brought down to the end of A.H. 900=A.D. 1495, together with biographical notices of eminent and learned men who have flourished there.

Author: Qâdî Abu'l-Yumn Muġiraddîn 'Abdarrahmân bin Muġammad bin 'Abdarrahmân al-'Umarî al-'Ulaimî al-Ĥanbalî فاضى ابو اليمن مجير الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العنبي الحنبلى. He was born at Jerusalem, as stated in *As-Suġub al-Wâbilah*, fol. 64^b, on the night of Sunday, the 13th of Du'l-Qa'dah, A.H. 860=A.D. 1456. He learnt the Qurân by heart at the age of ten years ; and studied the various branches of learning under several distinguished scholars of his native city. In A.H. 880=A.D. 1476 he travelled to Cairo, where he read the *Ṣaġih* of Al-Bukĥârî in the presence of the Caliph Al-Mutawakkil, and attended the lectures of several other eminent scholars. In A.H. 889=A.D. 1484 he was appointed Qâdî of Ramlah. Two years later, his jurisdiction of the Qâdîship was extended to Jerusalem, Hebron and Nâbulus. He continued in this post up to the conquest of the country by the Ottomans in A.H. 922=A.D. 1516. The last days of his life he spent in prayer and the composition of books. Besides the present work and those mentioned in Brock., vol. ii, p. 43, he wrote the following works :—

1. *Fath ar-Rahmân*, a commentary on the Qurân in two volumes.
2. *Al-Wajiz*, an abridgment of the preceding work.
3. *Al-Ithâf*, an abridgment of Al-Mardâwî's work, entitled *Al-Insâf*.
4. *Ad-Durr al-Munadḍad*, a work containing biographical notices of Ĥanbalî scholars.

Brock., *loc. cit.*, and Rieu, Br. Mus. Suppl., p. 293^b, following Hâj. Khal., vol. i, p. 453, give the date of the author's death as A.H. 927=A.D. 1521 ; but Ibn Ĥumaid an-Najdî, in *As-Suġub al-Wâbilah*, *loc.*

cit., and Muḥammad Amin al-Kurdi, in the *Tâj at-Ṭabaqât*, vol. x, fol. 82^a, say that he died in A.H. 928=A.D. 1522.

Beginning:—

* الحمد لله المتفضل على خلقه بفتح ابواب الرحمة النخ

The author tells us, at the end, that he began to compile the present work on the 25th Du'l-Ḥijjah, A.H. 900=A.D. 1495, and completed it within less than four months.

For other copies of the work see Br. Mus., pp. 161, 571; Br. Mus. Suppl., No. 573; Leyden, vol. ii, p. 175; Berlin, No. 9795; Goth., No. 1716; Paris, Nos. 1671-82; Yenl, No. 821; Cairo, vol. v, p. 16; Alger, No. 1611; and Ayâ Şûfiyah, No. 2977.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvaire, Paris, 1886.

Written in fair Naskh, with the headings in red. Not dated. Probably 18th century.

The title-page contains several notes by former owners of the MS.

No. 1085.

fol. 180; lines 27; size 8×6; 6¼×4.

The Same.

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words:—

ان تجديد للبناء القديم لانسيسه والله سبحانه اعلم و اما مدينة
القدس فكانت ارضاً في ابتداء الزمان صحراء بين اودية و حبال
وهى خالية لا ابينة فيها ولا عمران *

The MS. breaks off in the middle of the biographical account of Qâdî'l-Qudât Shamsaddin Abū 'Abdallāh Muḥammad bin Kḥairaddin Kḥalil bin 'Īsā al-Ḥanafī al-Bābartī (*d.* A.H. 828=A.D. 1425). It corresponds with fol. 4^b-143^b of the copy noticed above.

Written in Naskh, within double red-ruled borders. The headings are in red. Water-stained and slightly worm-eaten.

Not dated. Probably 17th century.

No. 1086.

foll. 37; lines 19; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{2}$.

(A MS. containing short fragments of two separate works.)

foll. 1^b-15^a.

I.

نهاية العرب من ذكر ولاية حلب

NIHÂYAT AL-ARAB MIN DIKR
WULÂT HALAB.

A unique copy of a short fragment of a history of the rulers and governors of Aleppo, brought down to the time of Al-Hâjj Ibrâhîm Pâshâ.

Author: Shamsaddin Muḥammad bin Aḥmad bin Muḥammad al-Ḥaṣkafî al-Ḥalabî ash-Shâfi'i, known as Ibn al-Mullâ شمس الدين محمد بن أحمد بن محمد الحصفى الشافعى المعروف بابن الملا. He was born in A.H. 967=A.D. 1560, and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing, and composed several works. He died at Aleppo in A.H. 1010=A.D. 1602. See *Khulāṣat al-Aṣar*, vol. iii, p. 348; and *Tāj at-Tabaqât*, vol. xi, fol. 23^a.

This fragment deals with a period of only eleven years, viz., A.H. 732=A.D. 1332 to A.H. 742=A.D. 1342, and begins with the following *Faṣl*:—

فصل فى المائة السابعة من الخلافة العباسية على ضعفها
واضمحلالها - وفي سنة اثنتين وثلثين و سبعمائة جاء سيل الى حمص

foll. 16^b-37^b.

II.

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abû Bakr bin 'Alî Ibn al-Ḥujjah al-Ḥamawî (d. A.H. 837=A.D. 1434) to Qâḍî Fakhraddin 'Abdarrahmân bin 'Abdarazzâq Ibn Makânîs (d. A.H. 794=A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791=A.D. 1389 by Al-Malik az-Zâhir Barqûq (A.H. 784-801=A.D. 1382-1398). The first words are as follows:—

قال اخبرنا الشيخ ابو بكر بن على المعروف بابن حجة الحموى
فرأه عليه و كتب بها الى القاضي فخر الدين ابن مكنس بالقاهرة و سماها

يا فوت الكلام فيمناب الشام وذلك حين كان الملك الظاهر برفوق يحضر
دمشق سنة احدى وتسعين وسبع مائة *

Both fragments are written apparently by the same scribe, in Naskh, with the headings in red. Foll. 15^b-16^a are blank.

Not dated. Probably 17th century.

HISTORY OF MECCA.

No. 1087.

fol. 161; lines 25; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تحفة الكرام باخبار البلد الحرام

TUHFAT AL-KIRÂM BIAKHĪBÂR AL-BALAD AL-HARÂM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shifâ' al-Garâm*, written in imitation of the *Ta'rikh* of Abu'l-Walid al-Azraqi (who died about A.H. 244=A.D. 858).

Author: Taqiaddin Abu't-Tayyib Muhammad bin Ahmad bin 'Ali al-Fâsî al-Mâliki نقى الدين ابو الطيب محمد بن احمد بن علي العاسي المالكي. He was born at Mecca on the night of Friday, the 20th Rabi' I, A.H. 775=A.D. 1373. In A.H. 779=A.D. 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fâtimah bint Ahmad bin Qâsim al-Harrâzî (*d.* A.H. 783=A.D. 1381; see Ad-Durar al-Kâminah, vol. ii, fol. 67^b). In A.H. 788=A.D. 1386 he returned to Mecca, where he studied under 'Ali bin Ahmad an-Nuwairî (*d.* A.H. 799=A.D. 1397; see *ibid.*, fol. 4^b) and several other distinguished scholars. In A.H. 796=A.D. 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farhûn al-Ya'mari (*d.* A.H. 799=A.D. 1397; see *ibid.*, vol. i, fol. 13^b). In A.H. 797=A.D. 1395 he set out on a long journey, and visited numerous towns

of Egypt, Syria, Palestine and Yemen. In A.H. 807=A.D. 1405 he was appointed Qâḍī of Mecca; and subsequently, in A.H. 814=A.D. 1412, he held the post of Principal of the Madrasah Mâlikīyah, in addition to his duties as Qâḍī. He was a well-skilled scholar, especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock., vol. ii, p. 172, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 186^a):—

1. هادى ذوى الافهام الى تأريخ البلد الحرام, a compendious work on the history of Mecca.

2. ترويح الصدور باختصار الزهور, an abridgment of the author's own work on the history of Mecca, entitled *Az-Zuhûr al-Muqtatafah*.

3. ذيل سير النبلاء للذهبي, a continuation of Aḍ-Ḍahabī's Biographical Dictionary of learned men.

4. ارشاد ذوى الافهام الى تكميل كتاب الاعلام بوفيات الاعلام, a continuation of Aḍ-Ḍahabī's other biographical work, entitled *Al-Iḍām Biwafayât al-A'lam*. See Ḥaj. Khal., vol. i, p. 363.

5. نذ كربة ذوى النباعات, a collection of prayers.

6. كتاب فى الاخبار, another work on prayer.

7. ارشاد الناسك الى معرفة المناسك على مذهب الامامى الشافعى ومالك, a treatise on the rites and duties to be performed in the Ḥajj, according to the Imams Shâfi'î and Mâlik.

8. كتاب المقنع من اخبار الملوك والخلفاء و ولاية مكة, a history of the Kings, Caliphs and Governors of Mecca.

9. مطلب القطن من حياة الحيوان, an abridgment of Ad-Damirî's *Hayât al-Hayawân* (Lives of Animals).

In A.H. 830=A.D. 1427 our author retired from the post of Qâḍī, on account of defective eyesight. He died on the night of Wednesday, the 2nd Shawwâl, A.H. 832=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 185^a; *Dustûr al-I'lam*, fol. 102^b; *Al-Qabas al-Hâwî*, vol. ii, fol. 31^b; Introduction (pp. vi-xiii) to the 2nd volume of Wüstenfeld's *Die Chroniken der Stadt Mekka*. Leipzig. 1859; and Brock., vol. ii, p. 172.

Beginning:—

الحمد لله الذى خص مكة الشريفة بوافر الكرامة اما بعد
فانى الفت تأريخا بمكة المشرفة على نمط تأريخها الذى ألفه الامام
ابوالوليد محمد بن عبد الله بن احمد بن محمد بن الوليد بن عتبة بن
الازرق الغسانى الازرقى المكى و سميته شفاء الغرام باخبار

البلد الحرام ثم اني بعد تسويد غالبه و ترتيب ما بقي منه بذهني استطلتة فاختصرته في نحو نصف حجمه لئلا يحصل للمذاظر فيه بسبب طوله ملل و لئلا يكون على المسافرين في حمله لثقل و سميته تحفة الحرام .
 باخبار البلد الحرام النجم *

The author tells us here that after compiling the major portion of his work, *Shifâ' al-Ġarām Biakhbār al-Balad al-Ĥarām*, he found it to be very lengthy and wearisome for students, and therefore abridged it in the present form, which is about one-half of the original.

The present abridgment, like the original, is divided into forty chapters, as follows:—

- I. Fol 5^b. الباب الاول في ذكر مكة المشرفة و حكم بيع دورها و اجارنها *
- II. Fol. 13^a. الباب الثاني في اسماء مكة المشرفة
- III. Fol. 14^b. الباب الثالث في ذكر حرم مكة و سبب تحريمه و تعديده و علامته و حدوده و ما يتعلق بذلك +
- IV. Fol. 18^a. الباب الرابع في ذكر شئ من الاحاديث و الآثار الدالة على حرمة مكة و حرمها و شئ من الاحكام المختصة بذلك و ذكر شئ مما ورد في تعظيم الناس بمكة و حرمها و في تعظيم الذنب في ذلك و في فضل الحرم *
- V. Fol 19^a. الباب الخامس في الاحاديث الدالة على ان مكة المشرفة افضل من غيرها من البلاد و ان الصلاة فيها افضل من غيرها و غير ذلك من فضلتها *
- VI. Fol. 22^a. الباب السادس في ذكر المجاورة بمكة و الموت فيها و شئ من فضل اهلها و شئ من فضل جدة ساحل مكة و شئ من خبرها و فضل الطائف و شئ من خبره *
- VII. Fol. 24^a. الباب السابع في اخبار عمارة الكعبة المعظمة
- VIII. Fol. 28^b. الباب الثامن في صفة الكعبة المعظمة و شاذروانها و حللتها و مغالقتها و كسوتها و طبخها و اخذاتها و اسمائها و هدم العديش لها و وقت فتحها

- في الجاهلية والاسلام وبيان جهة المصلين
الى الكعبة من سائر الآفاق *
- IX. Fol. 31^b. الباب التاسع في بيان مصلى النبي صلى الله عليه وسلم في الكعبة وبيان قدر صلاته
وعدد دخوله صلى الله عليه وسلم الكعبة
بعد هجرته [الى] المدينة و اول وقت دخلها
بعد الهجرة *
- X. Fol. 33^b. الباب العاشر في ثواب دخول الكعبة المعظمة وفيما
جاء من الاخبار الموهمة بعدم استحباب ذلك
وفما يطلب فيها من الامور التي صنعها النبي
صلى الله عليه وسلم وفي حكم الصلوة
فيها و آداب دخولها *
- XI. Fol. 35^b. الباب الحادي عشر في ذكر شئ من فضائل الكعبة
وفضائل ركناها الحجر الأسود واليماني *
- XII. Fol. 38^a. الباب الثاني عشر في فضائل الاعمال المتعلقة
بالكعبة كالطواف بها و النظر اليها والحج
والعمرة وغير ذلك *
- XIII. Fol. 41^a. الباب الثالث عشر في الآيات المتعلقة بالكعبة
المعظمة *
- XIV. Fol. 42^b. الباب الرابع عشر في ذكر شئ من اخبار الحجر
الأسود *
- XV. Fol. 44^b. الباب الخامس عشر في الملقنم و المستنجار
و الحطيم وما جاء في استجابة الدعاء في
هذه المواضع وغيرها من الأماكن بمكة
المشرفة و حرمتها *
- XVI. Fol. 47^a. الباب السادس عشر في ذكر شئ من اخبار المقام
مقام الخليل عليه السلام *
- XVII. Fol. 49^b. الباب السابع عشر في ذكر شئ من اخبار الحجر
المكرم حجر اسمعيل عليه السلام وفيه بيان
المواضع الذي صلى فيها رسول الله صلى الله
عليه وسلم حول الكعبة *

- XVIII. Fol. 53^b. الباب الثامن عشر فى شىء من اخبار توسعة المسجد الحرام و عمارته و ذرعه *
- XIX. Fol. 56^b. الباب التاسع عشر فى عدد اساطين المسجد الحرام و صفتها و عدد عقود و شرفاته و قناديله و ابوابه و اسمائها و منابر و فيما صنع فيه لمصلحته او لتنفع الناس به *
- XX. Fol. 60^b. الباب العشرون فى ذكر شىء من خبر زمزم و سقاية العباس رضى الله عنه *
- XXI. Fol. 64^b. الباب الحادى و العشرون فى ذكر الاماكن المباركة التي ينبغى لزيارتها الكائنة بمكة المشرفة و حرمها *
- XXII. Fol. 71^a. الباب الثانى و العشرون فى ذكر اماكن بمكة المشرفة و حرمها تتعلق بالمناسك *
- XXIII. Fol. 81^b. الباب الثالث و العشرون فيما بمكة من المدارس و الربط و السقابات و البرك المسيلة و الآبار و العيون و المطامر و غير ذلك من المآثر و ما فى حرمها من ذلك *
- XXIV. Fol. 89^a. الباب الرابع و العشرون فى ذكر شىء من خبر بنى المحض ابن جندل ملوك مكة و نسبهم و ذكر شىء من اخبار العمالق ملوك مكة و نسبهم و ذكر ولاية طسم للبيت الحرام *
- XXV. Fol. 90^b. الباب الخامس و العشرون فى ذكر شىء من جرحهم و لالة مكة و نسبهم و ذكر من ملك مكة من جرحهم و مدة ملكهم لها و ما وقع فى نسبهم من الخلاف و فوائد تتعلق بذلك *
- XXVI. Fol. 95^a. الباب السادس و العشرون فى ذكر شىء من خبر اسمعيل عليه السلام *
- XXVII. Fol. 98^a. الباب السابع و العشرون فى ذكر شىء من خبر هاجر ام اسمعيل و ذكر اولاد اسمعيل و اسمائهم و فوائد تتعلق بهم و ذكر شىء من خبر بنى اسمعيل و ذكر ولاية ثابت بن اسمعيل للبيت الحرام *

- XXVIII. Fol. 100^b. الباب الثامن والعشرون في ذكر ولاية اباد بن نزار
- XXIX. Fol. 101^b. الباب التاسع والعشرون في ذكر من ولي الاجازة
بالناس من عرفة ومزدلفة ومنى من العرب
في ولاية جرهم وفي ولاية خزاعة وقريش
على مكة *
- XXX. Fol. 102^b. الباب الثلاثون في ذكر من ولي ابناء الشهور من
العرب بمكة *
- XXXI. Fol. 105^a. الباب الحادي والثلاثون في ذكر شئ من خبر
خزاعة ولاة مكة في الجاهلية ونسبهم *
- XXXII. Fol. 107^b. الباب الثاني والثلاثون في ذكر شئ من خبر
قريش بمكة في الجاهلية وشئ من فضلهم *
- XXXIII. Fol. 110^a. الباب الثالث والثلاثون في ذكر شئ من خبر
فصى ابن كلاب و توليتهم لما كان بعده من
الحجاة والسقاية والرفادة والندوة واللواء
والقنادة *
- XXXIV. Fol. 112^a. الباب الرابع والثلاثون في ذكر شئ من خبر
النجار والاحابيش *
- XXXV. Fol. 113^b. الباب الخامس والثلاثون لاجتماعهم في حلف
الفضول *
- XXXVI. Fol. 117^a. الباب السادس والثلاثون في ذكر شئ من خبر فتح
مكة وفوائد تتعلق بذلك *
- XXXVII. Fol. 124^b. الباب السابع والثلاثون في ذكر ولاية مكة المشرفة
في الاسلام *
- XXXVIII. Fol. 137^a. الباب الثامن والثلاثون في ذكر شئ من الحوادث
المتعلقة بمكة في الاسلام *
- XXXIX. Fol. 152^a. الباب التاسع والثلاثون في ذكر شئ من امطار
مكة وسواها في الجاهلية والاسلام وشئ
من خبر الصواعق بمكة و ذكر شئ من
اخبار الرخص والغلاء والبلاء بمكة *
- XL. Fol. 156^a. الباب الاربعون في ذكر الاصنام التي كانت بمكة
و حولها وشئ من خبرها و ذكر شئ من
خبر اسواق مكة في الجاهلية والاسلام و ذكر

شئ مما قيل من الشعر في التشوق الى
مكة الشريفه وذكر معالمها المنبئنه *

The work ends with quotations from several poems in praise of Mecca, composed by Muḥammad Ibn Rushaid al-Baġdādî (*d.* A.H. 662=A.D. 1264; see *Mir'ât al-Janân*, fol. 419^a), Badraddîn Ibn Jamâ'ah (*d.* A.H. 733=A.D. 1333; see *Ad-Durar al-Kâminah*, vol. ii, fol. 89^b), Ibrâhîm bin 'Abdallâh al-Qîrâtî (*d.* A.H. 781=A.D. 1379; see *ibid.*, vol. i, fol. 8^a) and others

The work was completed, as stated by the author in the colophon, in the last week of Muḥarram, A.H. 817=A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Hâj. Khal., vol. ii, p. 237.

Extracts from *Shifâ' al-Ġurâm*, of which the present work is an abridgment, have been published by F. Wüstenfeld, in his *Auszüge aus den Geschichtsbüchern der Stadt Mekka von Muhammed el-Fâkîhî, Muhammed el-Fâsî und Muhammed Ibn Dhuhaira*, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumâdâ I, A.H. 1100=A.D. 1689.

Seals of Masihaddawlah Hakîm 'Alî Hasan Khân Bahâdur, dated A.H. 1264=A.D. 1848 and of Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1860, are found at the beginning and end of the copy.

No. 1088.

fol. 214; lines 21; size 8 × 6; 5 $\frac{3}{4}$ × 3 $\frac{1}{2}$.

الاعلام باعلام بيت الله الحرام

AL-I'LÂM BIA'LÂM BAITALLÂH AL-HARÂM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddin Muḥammad bin Aḥmad bin Muḥammad bin Qâdî Khân Maḥmûd an-Nahrawâlî al-Makki al-Ḥanafî أحمد بن محمد بن قاضي خان محمود النسرواني المكي الحنفى

Beginning:—

الحمد لله الذي جعل المسجد الحرام امنا و مثابة للناس
و بعد فلما وفقني الله تعالى بخدمه العلم الشريف وجعلني من جيران
بيته المعظم المنيف تشوفت نفسي الى الاطلاع على علم الآثار و تشوقت

البي فن التاريخ و علم الاخبار فاردنا افادة من بعدنا ببعض ما رأينا
و شعدنا و اعلامهم ببعض ما شاهدنا و عهدنا الخ *

The author, who belonged to a learned family of Gujarât (India), was born at Nahrawâlah. He settled permanently at Mecca, where he held the post of *Muftî*, and died in A.H. 990=A.D. 1582. See An-Nûr as-Sâfir, fol. 194^b; Brock., vol. ii, p. 381; and Iktifâ' al-Qunû', p. 83.

The preface includes a dedication to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595), in whose time the repairing of the holy mosque of Mecca was completed.

The work was completed, as stated by the author at the end, on the 7th Rabi' I, A.H. 985=A.D. 1577.

The work has been printed in Cairo, A.H. 1303.

For other copies see Berlin, Nos. 6065, 6066; Goth., Nos. 1708, 1709; Leyden, Nos. 798-801; Paris, Nos. 1037-1042; Br. Mus., Nos. 326, 327; Alger, No. 1610; Köpr., No. 205; Yenî. Nos. 917, 818; Nûr 'Uşmâniyah, No. 3047; and Âşâfiyah, p. 178. See also Hâj. Khal., vol i, p. 362.

Written in fair Naskh, with the headings in red. Dated the 5th Rabi' I, A.H. 1018=A.D. 1610.

A seal and signature of a certain Muḥammad al-'Aṭṭâr is found on the title-page.

No. 1089.

fol. 95: lines 15; size 8½ × 5; 5½ × 4½.

اعلام العلما الاعلام ببناء المسجد الحرام

I'LÂM AL-'ULAMÂ' AL-A'LÂM BIBINÂ' AL-MASJID AL-HARÂM.

An abridgment of the preceding work, by Bahâ'addin 'Abdal-karim bin Muhibbaddin bin Abî 'Îsâ 'Alâ'addin al-Quṭbî al-Hanafi al-Makkî نساء الدين عدد الكونم بن محب الدين بن ابي عيسى علاء الدين القطبي
الحنفى المكي.

The present copy is slightly defective at the beginning. Only one folio from the preface seems to be wanting. It opens abruptly thus:—

الذي عملا بوانر جودة و نعمه و خصنا بجوار بيته الحرام وسكنى
مأمنه و حرمة اما بعد فقد امرنى من تجب اطاعته

باختصار اعلام كتاب اعلام الاعلام باخبار المسجد الحرام تأليف عمى
 واستاذى وشيخى و والدى واعتمادي من فبتت في حياض درسه
 دقائق النعمان وثبتت في رياض غرسه شقائق النعمان مفتى بلد الله
 الامين مولاي وسيدى قطب الدين نور الله تعالى ضريحه النخ *

The author, who here calls himself a nephew of the author of the preceding work, was born at Aḥmadâbâd (Gujarât) on Monday, the 19th *Shawwâl*, A.H. 961=A.D. 1554; came with his father to Mecca, where he was educated under his uncle, Qutḥbaddin an-Nabrawâlî (d. A.H. 990=A.D. 1582), and Ibn Ḥajar al-Haiṣamî (d. A.H. 973=A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyah, founded by Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595). In A.H. 982=A.D. 1575 he was appointed *Muṭṭi* of Mecca; and subsequently, about A.H. 990=A.D. 1582, he was made Imâm of Ḥaram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' as-Ṣaḥîḥ* of Imâm al-Bukhârî, entitled النبر الجارى على صحيح البخارى. Our author died at Mecca on Tuesday, the 15th *Du'l-Hijjah*, A.H. 1014=A.D. 1605. See *Kḥulâṣat al-Aṣar*, vol. iii, p. 8; and *Tâj at-Ṭabaqât*, vol. xi, fol. 29^b.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâtimah*, as follows:—

- I. Fol. 2^b. الباب الاول في ذكر مواضع مكة المشرفة
- II. Fol. 5^a. الباب الثاني في بناء الكعبة المشرفة
- III. Fol. 28^b. الباب الثالث فيما كان عليه وضع المسجد الحرام ايام
 الجاهلية و صدر الاسلام وما احدث فيه من الزيادة
 و التوسيع *
- IV. Fol. 33^b. الباب الرابع في ذكر ما زاده العباسيون في المسجد الحرام
- V Fol. 49^b. الباب الخامس في ذكر الزيادة التي زيدنا في المسجد
 الحرام بعد تربيعة امر به المهدي بن منصور العباسي *
- VI. Fol. 59^a. الباب السادس فيما وقع من ترميم المسجد الحرام في دولة
 الشراكسة *

VII. Fol. 61^b. الباب السابع فيما لسلطين آل عثمان من الخيرات
والاحسان *

VIII. Fol. 63^a. الباب الثامن فيما للمرحوم المقدس السلطان سليمان خان

IX. Fol. 68^a. الباب التاسع فيما للمرحوم المقدس السلطان سليم خان

X. Fol. 71^a. الباب العاشر في ذكر شجرة في احسان مولانا السلطان
مراد خان *

Fol. 83^a. خاتمه في ذكر المواضع المباركة والاماكن المانورة بمكة المباركة

The work was completed, as stated by the author at the end, on Sunday, the 19th *Shahbân*, A.H. 1000=A.D. 1592.

No other copy of the work is known.

Written in elegant *Naskh*, with the headings in red, within gold and coloured ruled borders. Slightly worm-eaten. Not dated; probably 18th century.

HISTORY OF MEDINA.

No. 1090.

fol. 113; lines 15; size $7\frac{1}{2} \times 6$; 6×4 .

تحقيق النصره بتلخيص معالم دار الهجرة

TAHQÎQ AN-NUṢRAH BI-TALKHÎṢ MA'ÂLIM DÂR AL-HIJRAH.

A historical account of Medina and of its holy places, by Zainaddîn Abû Bakr bin al-Ḥusain bin 'Umar bin Muḥammad bin Yûnus al-Qurashî al-Uṣmânî al-Marâḡî ash-Shâfi'î زين الدين ابو بكر بن الحسن بن عمر بن محمد بن يونس القرشي العثماني المراغي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, studied under numerous distinguished scholars, and attained a profound knowledge in various branches of Arabic literature, especially in Ḥadiṣ and Shâfi'î jurisprudence. Besides the present work, he wrote an abridgment of *Az-Zahr al-Basim fî Sirat Abî'l-Qâsim* (a work on the life of the Prophet, by Abû 'Abdallâh Muḡaltâ'î bin Qilij al-Hikrî, d. A.H. 762=A.D. 1361; see Hâj. Khal., vol. iii, p. 545), entitled روائع الزهر; a complement to the commentary on Al-Baiḍâwî's

Minhâj al-Wuṣûl, by Jamâladdîn al-Isnawî (*d.* A.H. 772=A.D. 1370), entitled الوافى بتكملة الكافى; an abridgment of 'Abdalḡaffâr bin Muḡammad al-Miṣrî's *Al-Hirz Al-Mu'add*, entitled المنافع الحوزر المعد; and a commentary on Al-Bârizî's *Az-Zubad*, entitled العمد فى شرح الزبد. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque; and subsequently held the posts of Qâḡḡ and Kḡhaṭib of Ḥaram. He died at Medina on Thursday, the 29th Du'l-Ḥijjah, A.H. 816=A.D. 1414. For his life see Mu'jam of Ibn Fahd, fol. 61^a; and Brock., vol. ii, p. 172

Beginning:—

قال الشيخ الامام العالم المحقق زين الدين مفتى المسلمين ابو عبد
 بن الحسين المراسى العثماني الشافعي الحدرس دكتور النبوى
 الحمد لله الذى جعل المدينة الشريفة دار هجرة رسوله
 و اطهر بها بدر الملة الكريمة الخ *

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Durrat aş-Şamīnah fī Akḡbâr al-Madinah* of Muḡhibbaddîn Ibn Najjâr al-Baḡḡḡḡḡ (*d.* A.H. 643=A.D. 1245); but its continuation written by Jamâladdîn Muḡammad bin Ahmad al-Maṭarî (*d.* A.H. 741=A.D. 1340), being in some points defective, moved him to combine both works into one, leaving out the *I-nâd*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A.H. 766=A.D. 1365.

The work is divided into a *Muqaddimah*, four *Bîb* and a *Khâtimah*, each of which is subdivided into several *Faşl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. i, Nos. 769, 852, vol. ii, p. 595; Lee, No. 112; Pertsch, No. 1713; Cairo, vol. v, p. 32; and Aṣafiyah, p. 194. See also Hâj. Kḡhal., vol. ii, p. 246.

Written in Naskḡ, with the headings in red.

Dated Sunday, the 17th Du'l-Qa'dah, A.H. 1238=A.D. 1823.

Foll. 100^a-113^b contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

No. 1091.

fol. 435; lines 25; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

وفاء الوفاء باخبار دار المصطفى

WAFÂ' AL-WAFÂ' BIAKH̄BÂR DÂR
AL-MUSTAFÂ.

A history of Medina, being an abridgment of the author's larger work, entitled *افتاء الوفاء باخبار دار المصطفى*.

Author: Nûraddin Abu'l-Hasan 'Alî bin 'Abdallâh bin Ahmâd al-Hasanî as-Samhûdî ash-Shâfi'i نور الدين ابو الحسن على بن عبد الله بن احمد الحسني السموذى الشافعى. He was born at Samhûd (a village in upper Egypt) in the month of Şafar. A.H. 844=A.D. 1440. After receiving his early education from his father and other scholars of his native place, he travelled to Cairo in A.H. 853=A.D. 1449. and attended the lectures of Muḥammad bin 'Abdalmun'im al-Jawjarî (*d.* A.H. 889=A.D. 1484; see Al-Qabas al-Hâwî, vol. ii, fol. 80^b), Yahyâ bin Sa'daddin al-Munâwî (*d.* A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 300^a), Sa'd bin Muḥammad ad-Dairî (*d.* A.H. 867=A.D. 1462; see *ibid.*, fol. 90^a), and several other eminent scholars. In A.H. 873=A.D. 1468 he proceeded on a pilgrimage to Ḥaramain, and took up his abode in Medina, where he held the post of *Muṭṭî*. He had collected a large number of valuable books, which were accidentally burnt while he was staying at Mecca in A.H. 886=A.D. 1481. After this accident he made a journey to Cairo, where he appeared in the Court of Sulṭân Qā'itbâ'i (A.H. 873-901=A.D. 1468-1495), who, at our author's request, founded a Library at Medina, and gave him the post of Librarian. He wrote a large number of works, and died at Medina on Thursday, the 18th Du'l-Qa'dah, A.H. 911=A.D. 1505. For his life and works see An-Nûr as Sâfir, fol. 28^a; Al-Qabas al-Hâwî, vol. i, fol. 143^b; Dustûr al-Ilâm, fol. 64^b; and Brock., vol. ii, p. 173.

Beginning:—

اما بعد حمد الله على آلائه فقد سألنى من طاعته غم ومخافته غم ان اختصر تأليفى المسمى بافتاء الوفاء باخبار دار المصطفى صلى الله عليه وسلم وزاده فضلك وشرفا لى اختصارا مع توسط غير مفروط ولا مفروط هذا مع كونه بعد لم يقدر اتمامه ولم يتكامل اقسامه بسلوكى فيه طريقة الاستيعاب فاجبته الى سؤاله لما رأيت من شغفه بذلك الخ *

The author tells us at the end that he completed the work at Medina on the 24th of Jumâda II, A.H. 886=A.D. 1481; but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramaḍân, A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483.

The work is divided into eight chapters, each being subdivided into several *Faṣl*. The chapters are as follows:—

- I. The various names of Medina. fol. 3^b.
- II. Its excellence; limits of the *Haram*, etc., in 16 *Faṣl*, fol. 9^b.
- III. Its pre-Islamic history; the Prophet's arrival at Medina and prominent events connected with his life, etc., in 12 *Faṣl*, fol. 48^c.
- IV. History of the Prophet's mosque; its surrounding houses and pavements; the market of Medina; houses of the *Muhājirîn* (emigrants); fortification of the town, etc., in 36 *Faṣl*, fol. 101^a.
- V. History of the Mosques in the neighbourhood of Medina: its cemetery; sanctity of the mount Uḥud; its martyrs, in 7 *Faṣl*, fol. 238^b.
- VI. The wells of Medina; the Prophet's landed properties; the mosques on the way between Mecca and Medina, etc., in 5 *Faṣl*, fol. 290^c.
- VII. Valleys in the neighbourhood of Medina; its meadows; fertile places; mountains; rivers; an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Faṣl*, fol. 319^a.
- VIII. Rites to be observed in visiting the tomb of the Prophet, etc., in 4 *Faṣl*, fol. 407^b.

The work has been printed in two volumes in Egypt, A.H. 1327.

For other copies of the work see München, No. 381; Escur., No. 1702; Leyden, No. 804; Br. Mus., No. 828; Bodl., vol. i, No. 731; Râmpûr, p. 650. See also Hâj. Khal., vol. vi, p. 450.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red. Double red and blue ruled borders throughout

Dated A.H. 1015=A.D. 1606.

No. 1092.

fol. 180 ; lines 21 ; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

خلاصة الوفاء

KHULÂŞAT AL-WAFÂ'.

The well-known history of Medina, abridged by As-Samhûdi from the preceding work.

Beginning :—

الحمد لله الذي شرف طابه وشوق القلوب لسماع اخبارها المستطابه
واختارها لعبيبه الذي اجتبه وعظم جذابه صلى الله عليه وسلم وعلى
جميع آل والصحابه وبعد فقد شغفت باخبار الحبيبة المحبة ونش
فضائلها ومعالمها في ذوي المحبة الخ *

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina, entitled *Al-Wafâ'*, but subsequently abridged it under the title *Wafâ' al-Wafâ'* (the preceding work). He again abridged this latter work under the title *Khulâṣat al-Wafâ'*.

The present abridgment, like the original, is divided into eight chapters, each being subdivided into several sections. The contents are described in Berlin, No. 9759.

For other copies see Berlin, Nos. 9759–61 ; München, No. 382 ; Wien, No. 892 ; Paris, Nos. 1634–6 ; Br. Mus., No. 329 ; Br. Mus. Suppl., No. 1284 ; Râgib Pâshâ, No. 974 ; Yenî, No. 848 ; Köpr., No. 1077 ; Cairo, vol. v, p. 50 ; Hamîdiyyah, No. 341 ; and Râmpûr, p. 635. See also Hâj. Khal., vol. vi, p. 450 ; Iktifâ' al-Qunât, p. 83 ; and Brock., vol. ii, p. 174.

The work has been printed in Bûlâq, A.H. 1285.

Written in minute Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated the 27th Jumâdâ II, A.H. 1076=A.D. 1665.

Scribe : عبد الله بن عبد الله النجار لاهوري الحنفى.

No. 1093.

fol. 171 ; lines 21-25 ; size 11×6 ; $8\frac{1}{2} \times 3\frac{3}{4}$.

• The Same.

Another copy of the same work, beginning as the above. Slightly incomplete at the end.

Written in fair Nasta'liq. Not dated ; apparently 18th century. Foll. 146-151 are upside down.

No. 1094.

fol. 401 ; lines 15 ; size 12×8 ; $8\frac{1}{2} \times 4$.

The Same.

A very modern copy of the same work, beginning as the above.

Written in fair Nasta'liq, with the headings in red. Dated A.H. 1313=A.D. 1895.

The MS. was presented to the Library by Sayyid Khurshid Nawwāb of Patna.

HISTORY OF YEMEN.

No. 1095.

fol. 170 ; lines 19 ; size 14×8 ; 10×6 .

كتاب التيجان

KITÂB AT-TÎJÂN.

A history of the Himyarite Kings of Yemen, with references to the legends of early prophets from Adam to Noah.

Author : Abû Muḥammad 'Abdalmalik bin Hishâm bin Ayyûb al-Himyarî al-Ma'âfirî al-Baṣrî أبو محمد عبد الملك بن هشام بن ايوب الحميري المعافري البصري.

Beginning :—

حدثنا أبو محمد عبد الملك بن هشام عن اسد بن موسى عن أبي
ادريس بن سنان عن جده لأمه وهب بن مذب انه فرأ مائة و سبعين كتابا
مما انزل الله تعالى على جميع النبيين الخ *

The author, who belonged to the tribe of Banû Ma'âfir of Yemep, and whose ancestors were natives of Baṣrah, was born in Egypt, where he settled permanently, and made himself known for his great knowledge in grammar, tribal genealogy, and history. He is the author of the well-known *Sirat ar-Rasûl*, or history of the Prophet, which was edited and published by F. Wüstenfeld, Göttingen, 1858-60. He died in Egypt on the 13th Rabi' II, A.H. 218=A.D. 833. For further particulars of his life and works see *Mir'at al-Janân*, fol. 142^a; *Buḡyat al-Wu'ât*, fol. 250^b; *Ibn Kḥallikân* (De Slane's translation), vol. ii, p. 128; *Dustûr al-Ilâm*, fol. 151^a; *Tâj at-Ṭabaqât*, vol. iii, part i, fol. 102^b; *Iktifâ' al-Qunûṭ*, p. 64; and *Brœck.*, vol. i, p. 135.

For the contents of the work see Br. Mus. Suppl., No. 578. For other copies see Berlin, No. 9735; and *Aṣafiyyah*, p. 196. See also *Hâj. Kḥal.*, vol. ii, p. 485.

The copy was transcribed, as stated in a note at the end, for Nawwâb Sayyid 'Alî Bilgarâmi of Haidarâbâd.

Written in fair large Naskḥ, with occasional notes and emendations in the margins.

Dated A.H. 1328=A.D. 1910.

Scribe : أبو جلال عبد الله بن مسعود المدني السلمياني.

No. 1096.

fol. 48; lines 25; size 9½ × 6½; 7 × 4.

لقصيدة الحميري

AL-QAṢÎDAT AL-HIMYARÎYAH.

A *Qaṣidah*, in glorification of the Himyarite Kings of Yemen, by Nashwân al-Himyarî, with an anonymous historical commentary.

The author, whose full name is Abû Sa'îd Nashwân bin Sa'îd bin Nashwân al-Yamanî al-Himyarî أبو سعيد نشوان بن سعد بن نشوان اليمني, was born in A.H. 483=A.D. 1090. He traces his descent from the Himyarite Kings of Yemen, whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age, a distinguished poet and the author of the *Shams al-'Ulûm*, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled *Ḍiyâ' al-'Ulûm*. Our author made himself master of several fortresses in the highlands of Yemen, and was regarded as

the king of that part of the country. He died on Friday, the 24th Du'l-Hijjah, A.H. 573=A.D. 1178. See Yâqût, vol. vii, p. 206; Buġyat al-Wurât, fol. 323^b; Tâj at-Tabaqât, vol. vi, part ii, fol. 142^b; D. H. Müller, *Suglarabische Studien*, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, p. 171; and Brock., vol. i, p. 300.

The *Qaṣīdah* begins thus:—

الامرجد و هو غيـمز مزاج
فاعمل لنفسك صالحا يا صاح

After the first eleven verses, the commentary begins as follows:—

هود عليه السلام بن عابر بن شالخ بن ارفخشذ بن سام بن نوح بن لانك
[sic لامك] بن متو شالخ بن اخذوخ و هو ادريس عليه السلام
..... و اتفق علماء كثير من علماء السيرة ان اول مرسل بعثه الله عز و جل بعد
نوح بشيرا و نذيرا و اميضا على الارض هود عليه السلام و هو ابوالعرب الخ *

The work ends with the last eleven verses of the *Qaṣīdah*. The concluding lines, written in red, run thus:—

فاسمع و عد و اعطـف و خد
و اعمل لنفسك صالحا يا صاح

The *Qaṣīdah* was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehore, 1879.

For other copies of the *Qaṣīdah* see Br. Mus., p. 486; Br. Mus. Suppl., Nos. 584, 585, 1061 1236; Berlin, Nos. 9736-8; Leyden, No. 670; Houtsma-Brill, No. 26; and Cairo, vol. iv, p. 311.

Written in cursive Naskh, with the headings in red. Dated the 6th Muḥarram, A.H. 1032=A.D. 1622.

Three fly-leaves at the end contain the following five poems:—

I. A poem by 'Abdassalâm bin 'Abdalmalik an-Nazîli, addressed to 'Alî bin Muḥammad Ibn Muṭair (*d.* A.H. 1041=A.D. 1632; see *Khulâsat al-Aṣar*, vol. iii, p. 189) and to his son, Aḥmad Ibn Muṭair (*d.* A.H. 1075=A.D. 1665; see *ibid.*, vol. i, p. 252), asking if the smoking of tobacco is lawful in Islâm.

Beginning :—

اقول بعد حمد الله ذى المنن
شكرا ابدا في السمر والعن

II. The answer of 'Ali bin Muḥammad Ibn Muṭair to the question put to him in the above poem ; composed in the same metre and with the same rhymes as the above.

Beginning :—

الحمد لله يا علامّة الزمن
و ترجمان معاني الذكر والسنن

III. The answer of Aḥmad Ibn Muṭair to the same question ; composed also in the same metre and with the same rhymes.

Beginning :—

نعم جوابك يا ذالفهم و الفطن
و من به يقتدا فى البدور [و] الفطن

IV. Another poem by the author of the first poem, addressed to 'Ali bin Muḥammad Ibn Muṭair, acknowledging his reply to the first poem and asking him other legal questions.

Beginning :—

شفيت مدري بما اوردت من حكم
يا ابن الكرام و يا روحى و يا رحمى

V. The answer of 'Ali bin Muḥammad Ibn Muṭair to the questions put to him in the preceding poem ; composed in the same metre and with the same rhymes.

Beginning :—

عليك منى سلام الله ذى الكرم
عبد السلام و رحمى الله لم نوره

The last poem is dated the 5th Ṣafar, A.H. 1018=A.D. 1609.

No. 1097.

fol. 177; lines 27; size 11×7; 9×6.

الكفاية والاعلام

AL-KIFĀYAH WA'L-I'LĀM.

The fourth and fifth *Bāb* of a rare work on the history of Yemen, from the beginning of Islam to A.H. 803=A.D. 1400, arranged according to kings or dynasties.

Author: Shamsaddin Abu'l-Hasan 'Alī bin al-Hasan bin al-Wahhās al-Khazraji az-Zabidi شمس الدين ابو الحسن علي بن الحسن بن الوهاس الخزرجي الزبدي. He was a native of Zabīd. The author of *Al-Qabas al-Hāwī*, vol. i. fol. 140^b, describes him, on the authority of 'Izzaddin Ibn Fahd (d. A.H. 921=A.D. 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Hāj. Khal., vol. ii. p. 159, he wrote three historical works on Yemen, viz. (1) a comprehensive chronicle, being a history of the Rasūlids; (2) a biographical dictionary of the eminent and learned men of Yemen; and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A.H. 812=A.D. 1409. See *Al-Qabas al-Hāwī*, vol. i, fol. 140^b; *Dustūr al-I'lām*, fol. 42^a; and Brock., vol. ii. p. 184.

On fol. 1^a, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqud al-Lu'lu'iyah fī Al-hbār ad-Dawlat ar-Rasūliyah* (which work has been published in two vols. in the Gibb Memorial Series, 1913-1918). It is identical with the corresponding portions of the copy of *Al-Kifāyah Wa'l-I'lām fī man Waliya'l-Yaman min al-Islām*, noticed in Leyden, No. 805.

Beginning:—

الباب الرابع في ذكر اليمن ومن ملك منها و عدن وما يتعلق
 بذلك - قال علي بن الحسن الخزرجي قاله الله باقبال اليمن فظ
 مبارك عظيم الفضل ظاهر البركة وردت في فضله اخبار و آثار الن *

The entire work is divided into five *Bāb*.

This MS. contains the last two *Bāb*, each being subdivided into several *Faṣl*.

Contents:—

Bāb IV. History of Yemen, in ten *Faṣl*, as follows:—

I. The excellence and glories of Yemen, fol 1^a.

- II. The spread of Islam in Yemen, and its Governors in the Prophet's time, fol. 4^a.
- III. The Governors of Yemen in the time of the four early Caliphs, fol. 7^b.
- IV. The Governors of Yemen in the time of the Umayyads fol. 9^a.
- V. The Governors of Yemen in the time of the 'Abbāsids, fol. 10^b.
- VI. The rise of the Qarāmiṭiyyah (an offshoot of the Shī'ah sect) in Yemen, fol. 15^b.
- VII. The Amīrs of Ṣan'ā, fol. 19^b.
- VIII. The Ṣulaiḥids, fol. 24^a.
- IX. The rulers of Ṣan'ā after the Ṣulaiḥids, fol. 30^b.
- X. The Zura'ids, fol. 35^a.

Bāb V. History of Zabīd and of its rulers, in 12 *Faṣl*, as, follows:—

- I. The foundation of the town of Zabīd; and a history of the Ziyādid dynasty, fol. 39^b.
- II. The Abyssinian Kings of Yemen, fol. 42^b.
- III. The Najāhids of Zabīd, fol. 46^b.
- IV. The Mahdids or Banu'l-Mahdī, fol. 51^b.
- V. The Ayyūbids of Yemen, fol. 58^a.
- VI. The foundation of the Rasūlid dynasty, fol. 72^b.
- VII. Al-Malik al-Muzaffar Yūsuf, fol. 79^b.
- VIII. Al-Malik al-Aṣḥraf 'Umar, fol. 99^a.
- IX. Al-Malik al-Mu'ayyad Dā'ūd, fol. 100^b.
- X. Al-Malik al-Mujāhid 'Alī, fol. 119^b.
- XI. Al-Malik al-Afḍal 'Abbās, fol. 143^a.
- XII. Al-Malik al-Aṣḥraf Ismā'il, fol. 150^b.

The work ends with an elegy on Al-Malik al-Aṣḥraf Ismā'il, who died on the night of Saturday, the 18th Rabi' I, A.H. 803=A.D. 1400.

The elegy begins thus:—

هو الدھر کرت بالمعالي كتابه
و عشت بتاياب حداد نوائبه

Written in fair Naskh, with the headings in red. Fol. 2 should follow fol. 7. Foll. 1 and 149-151 are inserted by a later hand. Foll. 11^a, 14^b, 19^b, 20^b, 22^a, 23^b, 64^a, 87^a, 130^a, 138^b, and 139^a contain short lacunae.

Dated Monday, the 27th Muḥarram, A.H. 948=A.D. 1541.

No. 1098.

fol. 95 ; lines 13 ; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4}$; $\times 4\frac{1}{2}$.

عقد اللآل

‘IQD AL-LA’ÂL.

A history of the conquests and rule of Ja‘far Pâshâ in Yemen, from A.H. 1016=A.D. 1607 to A.H. 1018=A.D. 1609.

The full title of the work, as given in the preface, is as follows:—

عقد اللآل بتدقيق ما سنج في أيام ولاية جعفر پاشا من تصاريـف

الاحوال *

Author: ‘Abdallâh bin Ṣalâḥ bin Dâ‘ir داعر بن صلاح. He was a favourite and panegyrist of Ja‘far Pâshâ, who superseded Sinân Pâshâ (*d.* A.H. 1016=A.D. 1607; see the present work, fol. 16^a) in the government of Yemen, A.H. 1016=A.D. 1607. Our author is incidentally referred to in the ‘Aqîlat ad-Daman, fol. 127^a (No. 1099 below), where he is described as an eminent scholar and jurist of his time. The exact date of his death and particulars of his life cannot be traced.

Beginning:—

الحمد لله الذى اكرمـني بحـب آل عثمان الكرام الدين جعلهم الله

سلاطين البرية و خلفاء الاسلام النج *

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja‘far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja‘far Pâshâ. It was that work which moved him to write his.

Ja‘far Pâshâ ruled in Yemen about ten years, viz., A.H. 1016–1025=A.D. 1607–1616; but the present work deals only with the first three years of his rule. The work is divided into fourteen *Faṣl*, as follows:—

I. The excellence and virtues of Ja‘far Pâshâ, fol. 3^b.

II. His appointment as Governor of Yemen, and his departure from Constantinople, fol. 4^b.

III. Arrival of Sinân Pâshâ from Ṣan‘â at Tarizz to meet Ja‘far Pâshâ, and then the former’s departure for the port of Mukhâ, fol. 13^b.

IV. Arrival of Ja'far Pāshā from Ta'izz at San'ā. fol. 17^b.

V. Ja'far Pāshā's good policy and his peace treaty with Imām Qāsim al-Manṣūr-billāh. fol. 23^b.

VI. The march of the royal army against the rebellious chief. Amīr 'Abdarrahīm. fol. 36^b.

VII. The defeat of 'Abdarrahīm in the valley of Maswar and his pursuit by the royal troops, fol. 40^b.

VIII. Miscellaneous reforms introduced by Ja'far Pāshā in the government of Yemen, such as the dismissal and execution of several incompetent and oppressive officers, appointed in the time of Sinān Pāshā, etc., fol. 46^b.

IX. Further pursuit of 'Abdarrahīm by the royal army in the district of Ḥajjah, fol. 52^b.

X. The resistance and stubborn attitude of 'Abdarrahīm, fol. 60^a.

XI. The march of the royal army in the district of Ash-Sharaf to clear it of the rebels and to restore peace to the public thoroughfares, fol. 70^a.

XII. The siege of the fort Mabyan, its conquest by the royal army, and the flight of 'Abdarrahīm disguised, fol. 73^a.

XIII. The conquest of the fort Kuḥlān ash-Sharaf, and the surrender of 'Abdarrahīm, who was taken as a prisoner to the court of Ja'far Pāshā in San'ā, fol. 80^a.

XIV. The conquest of the districts of Ar-Rimah, Al-Isābiyah and Al-Buriyah, fol. 86^b.

The work ends with a eulogium of Ja'far Pāshā, whose just and wise rule restored peace and prosperity to Yemen, and who is said to have been a great patron of holy and learned men.

The following colophon suggests that the present copy is the author's autograph:—

كان الفراغ من تحريره في اليوم التاسع عشر من شهر ذي القعدة
الحرام من سنة الف وثمانين عشرة بخط مؤلفه خادم الحضرة الجعفرية
عبد الله بن صلاح بن داعر *

Written in good Naskh, within gold and coloured ruled borders. The headings are in red.

Dated the 19th Dū'l-Qa'dah, A.H. 1018=A.D. 1609.

The title-page contains signed notes by several former owners of the MS.

No. 1099.

fol. 138; lines 38; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6$.

ثقيلة الدمن المختصر من أقباء الزمن في اخبار اليمن
 'AQÎLAT AD-DAMAN AL-MUKHTAŞAR
 MIN ANBÂ' AZ-ZAMAN FÎ
 AKHBÂR AL-YAMAN.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A.H. 1045=A.D. 1636.

Author: Yaḥyâ bin al-Ḥusain bin al-Mû'ayyad-billâh Muḥammad bin al-Qâsim bin Muḥammad bin 'Alî aṣ-Ṣan'ânî بن الحسن بن القاسم بن محمد بن علي الصنعاني *

Beginning:—

الحمد لله العزيز الفهارى الى الاعتبار والتفكر في احوال من
 مضى من الامم الكبار في سالف الاعصار وبعد فلن
 علم التأريخ لما كان من العلوم المفيدة المشتلة على كثير من العبر العديدة
 وقد قص الله تعالى في كتابه الكريم من اخبار من سلف في الزمن
 القديم ورأيت اخبار قطر اليمن لم تجمع في تأريخ من تواريخ الزمن
 استخرت الله وجمعت التواريخ السماوية والحجازية وغيرها من سائر كتب
 التأريخ المشتملة على ذكر ما جرى في الجزيرة اليمنية ولخصت منها
 الغرض المقصود وقيدت النادر والشود وقد اشير الى طرف من سائر
 ما جرى في غيرها من سائر الاقطار لتعلق اخبارها بهذه الدار وذلك مثل
 ذكر ما جرى في أيام الدولة الاموية والعباسية وسائر الدول المتغلبة على
 الديار اليمنية لاتصال الخبر بالخبر النج *

The author, a distinguished scholar, especially versed in Zaidi Ḥadīṣ, the grandson of Imâm al-Mu'ayyad-billâh (A.H. 1029–1054=A.D. 1620–1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâḍî Aḥmad bin Sa'daddîn (d. A.H. 1079=A.D. 1668; see Nasamat as-Saḥar, vol. i, fol. 85^a) and several other eminent scholars. After

completing his education, he travelled to Ṣan'ā, where he married the daughter of his uncle, 'Alī bin al-Mu'ayyad-billāh, and settled there permanently. He visited Mecca, Medina and other holy shrines several times. He died at Shahārah in the month of Ṣafar, A.H. 1090=A.D. 1679. For further particulars of his life see *Nasamat as-Sahar*, vol. ii, fol. 234^b.

According to a note on the title-page, in the same hand as the text, the author began to compile the present work in A.H. 1065=A.D. 1655. He based it on the following authorities:—

1. *Ta'rikh al-Yaman*, by Abu'l-Ḥasan 'Alī bin Ḥasan al-Khazraji (d. A.H. 812=A.D. 1409).
2. *Duwal al-Islām*, by Aḍ-Ḍahabī (d. A.H. 748=A.D. 1348).
3. A continuation of the above work, by As-Sakhāwī (d. A.H. 902=A.D. 1497).
4. *Buḡyat al-Mustajid*, by Ibn ar-Rabi' (d. A.H. 944=A.D. 1537).
5. *Al-Faḍl al-Mazid 'alā Buḡyat al-Mustajid*, by the same author. See Hāj Khal., vol. ii, p. 61.
6. *Kanz al-Akhbār*, by Idris bin 'Alī (d. A.H. 714=A.D. 1314).
7. *Ta'rikh al-Khulafā'*, by As-Sayūṭī (d. A.H. 911=A.D. 1505).
8. *Ta'rikh Baḡdād*, by Khaṭīb al-Baḡdādī (d. A.H. 463=A.D. 1071).
9. *Al-Iklil*, by Al-Hamdānī (d. A.H. 334=A.D. 945).
10. History of Mecca, by Al-Azraqī (who died about A.H. 244=A.D. 858).
11. History of Ṣan'ā, by Abu'l-Abbās Aḥmad bin 'Abdallāh ar-Rāzī (who flourished in the fifth century of the Hijrah; see Br. Mus. Suppl., No 583).
12. *Al-Mufid fī Akhbār Zabīd*, by 'Umār bin 'Alī al-Yamanī (d. A.H. 569=A.D. 1174; see Hāj. Khal., vol. vi, p. 43).
13. *Rawḥ ar-Ruḥ*, by 'Isā bin Luṭfallāh al-Yamanī (d. A.H. 1048=A.D. 1638).
14. *Al-Anfis al-Yamaniyah*, by the same author. See *Tabaq al-Halwā*, fol. 4^a.
15. *Al-La'ālī al-Muḍiyah*, by Aḥmad ash-Sharafi (No. 1061 above).
16. *Ta'rikh ar-Ruḥaif*, history of the Zaidi Imāms, by Muḥammad bin 'Alī bin Yūsuf bin 'Alī ar-Ruḥaif (who flourished in the middle of the 10th century of the Hijrah).
17. *Al-Ilada'iq al-Wardiyah*, by Ḥumaid ash-Shahid (d. A.H. 652=A.D. 1254; see the present work, fol. 63^a).

18. *Tuḥfat az-Zaman fi Sādāt Ahl al-Yaman*, by Ḥusain bin ‘Abdarrahmān al-Ahdal (*d.* A.H. 885=A.D. 1480).
19. *Ta’riḫ Abi Makhramah*.
20. *Ta’riḫ Āl al-Mufaḍḍal*.
21. *Ta’riḫ Muslim al-Lahajī*, by Muslim bin Muḥammad bin Ja‘far al-Lahajī (who lived about A.H. 544=A.D. 1150; see Berlin, No. 9664).
22. *Ta’riḫ Ibn Wādih*.
23. *Ta’riḫ as-Sakhāwī*, by Shamsaddin Muḥammad bin ‘Abdarrahmān as-Sakhāwī (*d.* A.H. 902=A.D. 1497).
24. *Ta’riḫ at-Ṭabarī*, by Ibn Jarir at-Ṭabarī (*d.* A.H. 310=A.D. 923).
25. *Ta’riḫ ‘Abdalḥamīd*, by ‘Izzaddin ‘Abdalḥamīd Ibn Abil-Ḥadīd al-Anbārī (*d.* A.H. 656=A.D. 1258; see Nasamat as-Saḥar, vol. ii, fol. 36^a).
26. *Al-Barq at-Yamānī*, by An-Nahrawālī (*d.* A.H. 990=A.D. 1585).
27. *Al-Ilām bi’alām Baladallāh al-Harām*, by the same (No. 1088 above).
28. *‘Iql al-La’āl*, by ‘Abdallāh bin Ṣalāḥ bin Dā‘ir (No. 1098 above).
29. *Sharḥ Nahj al-Balāḡah*, by Ibn Abi’l-Ḥadīd (*d.* A.H. 656=A.D. 1258).
30. *Sīrat al-Ḥādī*, by Muḥammad al-‘Abbāsī (who flourished in the middle of the 4th century of the Hijrah).
31. *Sīrat al-Manṣūr-billāh*.
32. *Sīrat al-Imām al-Mahdī Aḥmad*.
33. *Sīrat al-Imām Ṣalāḥaddin*.
34. *Sīrat al-Imām ‘Alī bin Ṣalāḥaddin*.
35. *An-Nafḥat al-‘Anbarīyah*, by Majdaddin al-Firūzābādī (*d.* A.H. 817=A.D. 1414). See Hāǧ. Khal., vol. vi, p. 369.
36. *Sīrat al-Imām Sharafaddin*.
37. *Murūj ad-Dahab*, by Al-Mas‘ūdī (No. 962 above).
38. *Tajārib al-Umam*, by Ibn Miskawaih (*d.* A.H. 421=A.D. 1030).
39. *Khulāṣat al-Wafā*, by As-Samhūdī (No. 1092 above).
40. *Kitāb al-Mawārif*, by Ibn Qutaibah (No. 960 above).
41. *Sukkardān as-Sulṭān*, by Ibn Abi Ḥajalah at-Tilimsānī (*d.* A.H. 776=A.D. 1375).
42. *Ḥusn al-Muḥāḍarah*, by As-Suyūṭī (No. 1071 above).
43. *As-Sulūk lima’rifat Duwal al-Mulūk*, by Aḥmad bin ‘Alī al-Maqrizī (*d.* A.H. 845=A.D. 1442).

Besides these sources, the author also derived material from the records of the original correspondence between Imâm Al-Muṭahhar bin Sharafaddin and the Prime Minister of the Ottoman Sultân.

The work deals chiefly with the historical events of Yemen; but there are also entries relating to Mecca, Medina, Damascus, Bagdâd, Egypt, Constantinople and other Muslim countries. Eclipses of sun and moon, conjunction of planets, and similar phenomena are carefully chronicled. There are also many obituary notices, relating mostly to eminent and learned men of Yemen. The last event related is the expulsion of the Turks from the port of Mukhâ, in A.H. 1045=A.D. 1636, by Imâm Al-Mu'ayyad-billâh Muḥammad bin al-Qâsim (A.H. 1029-1054=A.D. 1620-1644).

Another copy of the work is noticed in Berlin, No. 9745, under the title : *كتاب أنباء اليمن في أخبار اليمن*.

The MS. was transcribed, as stated at the end, for a certain Qâḍi Wajihaddin 'Abdarrahmân bin Yahyâ al-Ânisi.

Written in Arabian Naskh, within black and red ruled borders.

Dated Thursday, the 16th Rajab, A.H. 1199=A.D. 1785.

Scribe : *مقبل بن ععدة بن الحاج علي بن عبد الله*.

No. 1100.

fol. 72; lines 31-39; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

طبق الكلوى ومخاف النى والسلوى

TABAQ AL-ḤALWÂ WA SHĪĤÂF AL-MANN WA'S-SALWÂ.

A general chronicle, with especial reference to Yemen, from A.H. 1046=A.D. 1636 to the month of Muharram, A.H. 1090=A.D. 1679.

Author: As-Sayyid Fakhraddin 'Abdallâh bin 'Alî bin Muḥammad bin 'Abdal'âl, known as Ibn al-Wazîr as-Ṣan'ânî السد الدنى عبد الله بن علي بن محمد بن عبد آل المعروف بالن الوزير الصنعاني.

He belonged to the noble family of the Banu'l-Wazîr, and flourished in the beginning of the 12th century of the Hijrah. In the Nasamat as-Sahar, vol. ii, fol. 26^a, he is described as the most accomplished poet of San'â and the author of several works. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 399, a biography of his Shaikh, Jamâladdin Abu'l-Husain al-Ḥasan bin al-

Husain as-Şan'ânî (who was born in A.H. 1044=A.D. 1635 and was alive up to Muḥarram, A.H. 1114=A.D. 1703; see Nasamat as-Saḥar, vol. i, fol. 145^a), entitled *نتر العبير في علامة العصر الآخر*.

Beginning:—

الحمد لله الذي وعد الذين آمنوا وعملوا الصالحات ليستخلفنهم في
 بلاده وبعد فيقول الفقير إلى مولاه العزيز القدير عبد الله
 بن علي بن محمد بن عبد الآل ابن الوزير جملة الله بملبوسى العافية
 والتقوى الخ *

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pâshâ, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen.

The chronicle deals chiefly with the events of Yemen under three successive Imâms, viz., Al-Mu'ayyad billâh Muḥammad (A.H. 1029-1054=A.D. 1620-1644); Al-Mutawakkil 'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676); and Al-Mahdî Aḥmad bin al-Ḥasan (A.H. 1087-1093=A.D. 1676-1682). There are also entries relating to Ḥijâz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen.

The work is divided into two *Juz*, the first of which ends on fol. 46^b with A.H. 1080=A.D. 1670. The second begins with A.H. 1081=A.D. 1671 and ends with Muḥarram, A.H. 1090=A.D. 1679. The last event related is the death of Şâliḥ bin Muḥammad al-'Ansî at Şan'â in the middle of Muḥarram, A.H. 1090=A.D. 1679. In a copy noticed in Br. Mus. Suppl., No. 592, the historical events are brought down to the month of Şhawwâl of the same year.

For other copies see Landberg-Brill, No. 246; and Āsafîyah, p. 200.

The MS. was transcribed, as stated at the end, for Qâḍî Wajîhaddin 'Abdarrahmân bin Yahyâ al-Ānîsî.

Written in Arabian Naskh, within double red-ruled borders. Foll. 23^a and 24^a contain short lacunae.

Dated A.H. 1199=A.D. 1785.

Scribe: مقبل بن عبده بن الحاج علي بن عبد الله.

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A.H. 1090=A.D. 1679, by Yahyâ bin al-Ḥusain bin al-Mu'ayyad-billâh (d. A.H. 1090=A.D. 1679), entitled *Ġāyat al-Amâni fî Akhbâr Quṭr al-yamânî*.

HISTORY OF ARAB TRIBES.

No. 1101.

foll. 163 ; lines 27 ; size $10 \times 7 : 7 \times 4\frac{3}{4}$.

جمهرة النسب

JAMHARAT AN-NASAB.

A rare copy of a work on the genealogy of Arab tribes ; complete in two parts.

Author: Abû Muḥammad ‘Alî bin Aḥmad bin Sa‘îd bin Ḥazm bin Ġâlîb al-Umawî al-Fârisî al-Andalusî, generally known as Ibn Ḥazm az-Zâhiri أبو محمد علي بن أحمد بن سعيد بن حزم بن غالب الأموي الظاهري. He was born in the eastern quarter of Cordova, according to Ibn Khallikân (De Slane’s translation), vol. ii, p. 267, on Wednesday morning, the 30th Ramaḍân, A.H. 384=A.D. 994 ; but Yâqût, in the Mu‘jam al-Udabâ’, vol. v, p. 86, records his date of birth, on the authority of Al-Jaiyânî’s Kitâb al-Ḥukamâ’, as A.H. 383=A.D. 993. He was first a follower of the Shâfi‘î sect, but subsequently abandoned it for that of the Zâhiriyyah (founded by Dâ‘ûd az-Zâhiri, who died in A.H. 270=A.D. 883 ; see Mir’ât al-Janân, fol. 170^a). He held an exalted post in the court of Al-Mu‘tadd-billah Hîshâm III (A.H. 418-422=A.D. 1027-1031) ; but he subsequently resigned the post and devoted himself entirely to learning and study. Al-Yâfi‘î, in the Mir’ât al-Janân, fol. 260^b, describes him as the most eminent scholar of his age, deeply versed in tradition, law, theology and philology, a man of noble character and some piety, a brilliant poet and the author of numerous valuable works. The number of his compositions reached, according to the Taḍkirat al-Ḥuffâz, vol. iii, p. 342, about four hundred volumes, consisting altogether of eighty thousand folios. He was so ardent in his attacks on the learned men, who had preceded him, that hardly a single one escaped the virulence of his language. By this conduct he became an object of hostility to his contemporaries ; and consequently the sovereigns of the different provinces of Spain expelled him from their states. He died on Sunday, the 27th Sha‘bân, A.H. 456=A.D. 1064. For further particulars of his life and works see Yâqût, vol. v, p. 86 ; Ibn Khallikân (De Slane’s translation), vol. ii, p. 267 ; Mir’ât al-Janân, fol. 260^b ; Taḍkirat al-Ḥuffâz, vol. iii, p. 341 ; Dustûr al-‘Ilâm, fol. 39^b ; and Brock., vol. i, p. 400.

Beginning:—

قال ابو محمد علي بن احمد بن سعيد بن حزم بن غالب الفارسي
الاندلسي رحمه الله - الحمد لله مبيد كل القرون الاول و مدبل الدول
خالق الخلق باعث محمد صلى الله عليه وسلم بدين الحق اما بعد فان
الله عز وجل قال انا خلقناكم من ذكر و انثى و جعلناكم شعونا و فدائل
لتعارفوا ان اكرمكم عند الله اتقاكم *

The scope of the work is thus defined by the author in the preface:—

قال على فجمعنا فى كتابنا هذا تواشيع ارحام فدائل العرب و نقرع
بعضنا من بعض و ذكرنا من اعيان كل قبيلة مفداارا يكون من وفى عليه
خارجا من الجهل بالانساب و مشرفا على جمهورتها و بالله تعالى التوفيق و بدأنا
واد عدنان لانهم الصريح من ولد اسمعيل النبى بن ابراهيم الخليل رسول
الله صلى الله عليه وسلم و لان محمدا رسول الله سيد ولد آدم عليه السلام
من عدنان و ابتدأنا من ولد عدنان بقريش لموضعه عليه السلام منهم
و ابتدأنا من قريش بالافرب فالافرب منه عليه السلام ثم الافرب فالافرب
من قريش و ابتدأنا من ولد قحطان بالانصار رضى الله عنهم فانهم اولى
الغاس بذلك لتقديم الله تعالى ايهم فى الفضل و لما اظهر الله عز وجل
بنايهم من الدين و اوجب لهم بذلك حقا على كل مسلم ثم الافرب
والافرب من الانصار *

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Şağr, the Israelites, and the Kings of ancient Persia.

Colophon:—

و قد انهينا و الحمد لله الى ما اعان الله تعالى عليه من جمهرة
النسب التى يحتاج الغاس الى معرفتها *

For another copy of the work see Râmpûr, p. 633. See also Hâj Khal., vol. ii, p. 629.

Mr. S. Khudâ Baksh, in his "Contribution to the History of

Islamic Civilization", has published "Extracts from Ibn Ḥazm's Jamharatu'n-Nasab", pp. i-xxxv.

Written in rather cursive, but distinct and scholar-like Naskh, with the headings in bold characters. Fol. 7^a contains two short lacunae, marked in the margin by the word كذا.

Not dated; probably 16th century.

The title-page and four fly-leaves at the beginning contain notes by several former owners of the MS. Among the writers, the following are worth noticing:—

I. 'Abdalmalik bin 'Abdassalâm bin 'Abdalḥâfîz Ibn Da'sain al-Umawî, who gives a long genealogical table of his descent on the fourth fly-leaf, belonged to the Banû Da'sain family of Yemen. Ash-Shilli, in the 'Iqd al-Jawâhir wa'd-Durar, fol. 22^b, describes him as the wonder of his age, a man well-skilled in several branches of learning and the author of a large number of works. He died at Mukhâ on the 20th Rabi' I, A.H. 1006=A.D. 1597. See *Khulâṣat al-Aṣar*, vol. iii, p. 88; 'Iqd al-Jawâhir, fol. 22^b; and *Tâj at-Tabaqât*, vol. xi, fol. 14^a.

II. Ibrâhîm bin Muḥammad bin al-Ḥusain, who belonged to the Banû Sa'daddin family of Syria, was born at Damascus, and died there in A.H. 1008=A.D. 1599. See *Khulâṣat al-Aṣar*, vol. i, p. 33; and *Tâj at-Tabaqât*, vol. xi, fol. 17^b.

The title-page also contains the following note, dated A.H. 1089=A.D. 1678, by one Ḥasan bin Jâbir al-Ġaffârî:—

الحمد لله رب العالمين من منن الله وله الحمد على عبده وابن
عبد ربه الفقير اليه حسن بن جابر الغفاري ومن الله تعالى بالشراء
الصحيح بتاريخ شهر جمادى الاولى سنة تسع وثمانين
و ائف *

The third fly-leaf contains a note, relating to the settlement of a financial dispute between 'Abdallâh bin Ibrâhîm and Khwâjah 'Alî, dated Tuesday, the 2nd Sha'bân, A.H. 998=A.D. 1590.

The fourth fly-leaf contains a short biographical notice and genealogical table of Muḥammad bin 'Alî bin Muḥammad, called Ṣâhib Mirbât (d. A.H. 653=A.D. 1255; see *Al-Maṣḥra' ar-Rawî*, vol. i, part. ii, fol. 346^b).

No. 1102.

fol. 80; lines 16; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5$.

The Same.

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banû Mâlik bin Kinânah. It corresponds with foll. 1-71 of the preceding copy.

Written in fair Naskh, but not free from clerical errors. Not dated; apparently a modern copy.

No. 1103.

fol. 249; lines 21; size 9×6 ; 8×5 .

سيرة عنترة بن شداد

SÎRAT 'ANTARAH BIN SHADDÂD.

The life and adventures of 'Antarah bin Shaddâd, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615; complete in eight separate volumes.

The author's name is not known.

Vol. I.

Beginning:—

الحمد لله الكريم المذل المنعم بالنجود والمنة والحسان المعروف
بكمال وفاءه والقدرة والسلطان النعم *

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes. Bairut, 1871. The first four parts of the latter version were translated into English by T. Hamilton. London, 1820. See Brock., vol ii, p. 62; and Iktifâ'al-Qunûr, p. 289.

For other copies see Berlin, Nos. 9123-35; Br. Mus., pp. 319-324, 663-665, 697; Paris, No. 3688; München, No. 620; Wien, No. 783; Bûhâr, Nos. 37-47; and Leyden, No. 2562.

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramaḍân, A.H. 1269=A.D. 1851.

Scribe: أحمد بن إبراهيم.

No. 1104.

fol. 309 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

و صلى الله على سيدنا محمد و على آله و صحبه و سلم قال الراوى
لهذا الكلام العجيب و الامر المطرب الغريب بعد الصلوة على النبي
الحبيب فيبينما هم كذلك و اذا باقطار البر قد تدكدكت النخ *

Written in the same hand.

No. 1105.

fol. 209 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning :—

قال فلما اراد عنتر يسير معهم فلما اليه صديقه النخ *

Written in the same hand.

No. 1106.

fol. 288 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work.

Beginning :—

و صلى الله قال نجد بن هشام الراوى لهذا الكلام فعند
ذلك سار الربيع طالب رفقائه النخ *

Written in the same hand.

Dated the 26th Du'l-Hijjah, A.H. 1269=A.D. 1851.

No. 1107.

fol. 270 ; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work.

Beginning :—

و صلى الله على سيدنا قال الراوى فعندها
 قال يا مولاي ها انت ترى فبئال العرب و من قد اجتمع من كل بر و
 سبب النخ *

Written in the same hand.

No. 1108.

fol. 280 ; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work.

Beginning :—

و صلى الله على سيدنا قال الراوى و اذا بغيرة
 طلعت بين ايديهم من ناحية العراف فقال عفت لعمري ارسل واحدا من
 رجالك ياتيها بخبر هذه الغيرة النخ *

Written in the same hand.

No. 1109.

fol. 287 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work.

Beginning :—

قال الراوى وقد اتانى من يريحنى منه من وجهه الاسود و كان
ذلك احب الى من ذلك العبد الاسود النخ *

Written in the same hand.

No. 1110.

fol. 223 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth volume of the same work.

Beginning :—

قال الراوى ثم قفر الى يدين الصفيين و اشتهد بين الفريقين و نادى
يا لعبس و عدنان النخ *

The colophon runs thus :—

قال الراوى و لقد رأيت فى سيرة الاولين و اخبر المتقدمين فلم اجد
فى السيرة احسن من سيرة عترة و لا اعرب منها لانها حوت جميع الفنون
و لم يسمع مثلها احد فى الزمان و لا فى العجم هذا ما انتهى
اليها من سيرة عترة بن شداد *

Written in the same hand.

No. 1111.

fol. 106; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

(A MS. containing two separate works, bound together.)

fol. 2^b-77^b.

I.

احاديث هوازن و غطفان

AḤĀDĪṢ HAWĀZIN WA ĠATAFĀN.

A work containing the story relating to the war between the tribes Hawāzin and Ġatafān and their clans, 'Abs and Dubyān.

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muḥammad bin Ishāq (d. A.H. 151 = A.D. 768).

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitāb al-Iklil*:—

بسم الله الرحمن الرحيم و على الله سيدنا محمد و آله و صحبه
و سلم و بعد فهذا كتاب الكلبل الجامع لخبار كثير من العرب و وقايعها
و اشعارها كرهيراسن جديدة و الغعمان بن المذمر و عنترة بن شداد و غيرهم
من مشاهير العرب الخ *

The *Kitāb al-Iklil* is a great work on the history of Yemen, by Abū Muḥammad Ḥasan Ibn al-Ḥā'ik al-Hamdānī (d. A.H. 334 = A.D. 945). According to Ḥāj. Khāl, vol. i, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his *Südarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI. Wien, 1877. pp. 112-114.* The eighth and the tenth volumes of *Al-Iklil* are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77^b):—

تمت احاديث هوازن و غطفان و الدرر و الرهان و عيس و ذبيان
باتم رواية و اكمل حكاية بعهد الله و عونته *

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmi chief of Hīrah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at

Hirah. When Shâs returns home, a man, named Ṣa'labah bin A'raj al-Ġanawî, kills him in the way. This becomes a signal for a prolonged war between the tribes Gaṭafân and Hawâzin, to which Shâs and his murderer belonged, respectively.

The main headings contained in the work are as follows:—

- Fol. 4^b. مشاورۃ زهير بن جذيمة لاولاده و نزولهما للنعمان
 Fol. 11^a. خبر مقتل شاس بن زهير بن جذيمة
 Fol. 28^a. خبر مقتل خالد بن جعفر
 Fol. 34^a. خبر مقتل الحارث بن ظالم
 Fol. 35^b. خبر مقتل الجندب بن الزكا
 Fol. 59^b. حديث الاوس والخزرج وما كان من سعيهم في الصلح بين
 عيسى و ذبيان
 Fol. 60^a. خبر مقتل مالك بن بدر الغزاري
 Fol. 61^a. حديث يوم العقبة وما كان فيه من القول
 Fol. 63^a. اخبار عنترة بن عمرو بن شداد العبسي مع بني فزارة

No other copy of the work is known.

Written in Arabian Naskh, with the headings in a large and thick character.

Dated Saturday, the 26th Shawwâl, A.H. 1031 = A.D. 1622.

fol. 78^a–106^b.

II.

حديث الحرقه ابنة النعمان

HADÎṢ AL-ḤURAQAH IBNAT AN-NU'MÂN.

A work containing the story relating to the war between the tribe Banû Shaibân and the Persian King Nûshirawân for the princess Al-Ḥuraqah, the daughter of Nu'mân bin al-Mundir, the last Lakhmî chief of Hirah.

The author's name is not known. His principal authority is Bishr bin Marwân al-Asadî.

Beginning:—

حدثنا بشر بن مروان الاسدي قال حدثنا ذويب بن ذئع التميمي

قال كان النعمان بن المنذر بن ماء السماء ملكا من ملوك لخم اثم *

The narrative begins with an account of the princess, Al-Ḥuraqah, whose father was asked by the King Nûshirawân to give her to him in marriage. On being refused, Nûshirawân proclaims a war against him and invades his land. After the decay of her

father's power, the princess escapes and seeks the protection of Banû Shaibân, who defend her heroically and fight a series of battles with the Persian army.

The colophon reads thus:—

تمت حديث الحرفة ابنة النعمان وما جرى في الحروب بين
كسرى و بنى شيبان من اجابا بحمد الله و منة و فضله و كرمه ذى الجمعة
الرابع و عشرين ليلة خلت من شهر ذى القعدة الحرام احد شهر سنة
احد و ثلثين بعد الف من هجرة رسول الله صلى الله عليه و سلم *

The work has been printed in Bombay, A.H. 1305, under the title:

كتاب حرب بنى شيبان مع كسرى افوشيروان في شان الحرفة ابنة
النعمان بن المنذر بن ماء السماء *

Written in the same hand as the above.

Dated Friday, the 24th Du'l-Qa'dah, A.H. 1031=A.D. 1622.

Foll. 1^a–2^a contain a poem by a certain Ibrâhim bin Mas'ûd, addressed to his son, Abû Bakr, advising him to pay attention to learning.

Beginning:—

تَفَتَّيْتُ فَرَادَكَ الْيَوْمَ قَدًّا
و تَفَتَّحْتَ جِسْمَكَ السَّاعَاتِ نَحَا

The poem consists altogether of 112 verses, as stated in the following lines at the end:—

و قد اردفتها ستاحسانا
و كانت قبل ذا مائة وستا

A copy of the poem is noticed in Berlin, No. 5229/7.

APPENDIX TO HISTORY.

No. III2.

foll. 32; lines 15; size $8 \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$

كشف الصلصلة عن وصف الزلزله

KASHF AŞ-ŞALSALAH 'AN WAŞF
AZ-ZALZALAH.

A short treatise containing a chronological account of some important earthquakes, from the earliest times down to the author's age.

Author: Jalâladdin Abu'l-Faḍl 'Abdarrahmân bin Abi Bakr as-Suyûṭî (حلال الدين ابو الفضل عبد الرحمن بن ابى بكر السبوطى) (A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i. No 123)

Beginning:—

الحمد لله والشكر له والصلوة والسلام على خير نبي ارسله - هده

فوائد معصلة سميتها كشف الصلصلة عن وصف الزلزله الخ •

For the contents of the work see Berlin, No. 1433 For other copies see Goth., No. 669; Paris, No. 4658; and Āṣafiyaḥ, p. 206. See also Hāj., Khal., vol. v, p. 208; and Brock., vol. ii, p. 147.

Written in fair Naskh, within coloured ruled borders. The headings are in red.

Not dated; probably 18th century.

No. III3.

foll. 61; lines 15; size $9 \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

الوسائل الى معرفة الاوائل

AL-WASÂ'IL ILÂ MA'RIFAT AL-AWÂ'IL.

A collection of historical notices relating to the *Awâ'il*, i.e., to the origin of things, and to the persons who originated certain customs, practices, or arts.

By the author of the preceding work.

Beginning:—

الحمد لله الاول وليس له آخر واشهد ان لا اله الا الله وحده لا شريك له وبعد فمدا كتاب لطيف جامع للاولائل لخصت فيه كتاب التوائل للعسكوى وزدت عليه اضعافه وزيته ترتيبا سجا النخ *

The author tells us here that the work is really an abridgment of the *Kitāb al-Awā'il* of Abūl Hilāl Ḥasan bin 'Abdallāh al-Askari (d. A.H. 395=A.D. 1005), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see München, No. 467; Goth., No. 1551; Leyden, Nos. 851. 2409; and Būhār, No. 456. See also Ḥaj Khal., vol. vi. p. 435; and Brock., vol. ii, p. 158.

Written in fair Naskh, within coloured ruled borders. The headings are in red. Short lacunae are found on foll. 39^a, 44^b, 48^b, 57^a and 61^a.

Not dated; probably 18th century.

No. 1114.

foll. 52; lines 15; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

مخاضة الاولائل ومسامرة الاواخر

MUHĀḌARAT AL-AWĀ'IL WA MUSĀMARAT AL-AWĀKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged edition of the preceding work.

Author: 'Alā'addīn 'Alī Dādah bin Muṣṭafā al-Bū-nawī, commonly called Shaikh at-Turbah علامه الدين على داداه بن مصطفى البوسنوي المعروف بشيخ التربة. He was born at Mustār, in the province of Bosnia. After being educated, he attached himself to the company of Shaikh Muṣliḥaddīn bin Nūraddīn al-Khalwatī, who died at the time of the conquest of the fort Sigatwār by Sulṭān Sulaimān I (A.H. 926-974=A.D. 1520-1566), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that Shaikh, received the title of *Shaikh at-Turbah*. Subsequently,

he attained much fame as a great saint. He died in the fort Şâlnîq, A.H. 1007=A.D. 1598. See *Khulâsat al-Aşar*, vol. iii, p. 200; Brock., vol. ii, p. 427; and *Iktifâ' al-Qunû'*, p. 377.

Beginning:—

باسم الاول و الآخر و الباطن و الظاهر اما بعد
فلما اطلعت على كتاب لطيف في معرفة الاوائل للامام الحبيب الفهم
و العالم المتقن الفهم استاذ المتأخرين خاتم المجتهدين جلال الملة والدين
عبد الرحمن السيوطى تغمده الله تعالى برحمته لخصته بحدود اسانيد
الاخبار و النوائد و التكرار و اسماء الكتب المنقولة عنها بذا على الاصل
و تسميلا للمضبط و العقل و زدت فى كتابى هذا من الاخبار و الآثار من
متعلقات الاوائل و الاواخر مثله بل ازيد و اضعف الخ *

The work is divided into two *Qism*, the first being subdivided into 37, and the second into 4 *Faşl*. The present incomplete copy consists of only the first twelve *Faşl* of the first *Qism*.

For other copies see Wien, No. 822; Leyden, No. 852; Berlin, No. 9371; Paris, No. 2079; Alger, No. 1566; Cairo, vol. v. p. 131; Nûr 'Uşmâniyah. Nos. 4132-7; and Köpr., No. 1381. See also Hâj. Khal., vol. v, p. 416.

The work has been twice printed, viz., Bûlâq, A.H. 1300, and Cairo, A.H. 1311.

Written in cursive Naskh.

Not dated; probably 19th century.

TRAVEL.

No. III5.

fol. 26; lines 23; size 8×6: 6×4.

رحلة الحبشة

RIHLAT AL-HABASHAH.

An account of the author's journey from Shahârah (a town in Yemen) to Abyssinia.

The author's name is not mentioned in the text; but in the *Nasamat as-Sahar* vol. i, fol. 163', he is said to be Qâḍi Sharafaddin al-Ḥasan bin Aḥmad al-Ḥaimi ash-Shabbâmi القاضي شرف الدين الحسن بن أحمد الحيمي الشبامي. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of Sanrâ, and highly influential in the court of Imâm Al-Mutawakkil-alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), who deputed him as his envoy to the court of Fâsiddâs, the King of Abyssinia. Our author left the fort of Shahârah, as he states on fol. 5^a, on the 1st of Jumâdâ II, A.H. 1057=A.D. 1647. He journeyed *viâ* Bilul, and entered the capital of Abyssinia on Friday, the last day of Ṣafar, A.H. 1058=A.D. 1648. He stayed there about nine months: set out on his return journey *viâ* Massawa towards the end of Du'l-Qa'dah, A.H. 1058=A.D. 1648, and reached Yemen on the 4th of Rabi' I, A.H. 1059=A.D. 1649. He died at Kawkabân, where he held the post of Qâḍi, on the 12th Du'l-Hijjah, A.H. 1071=A.D. 1660. See *Ṭabaq al-Ḥalwâ*, fol. 22^a; *Nasamat as-Sahar*, vol. i, fol. 163'; *Khulâṣat al-Aṣar*, vol. ii, p. 16; and *Brock.*, vol. ii, p. 402.

Beginning:—

الحمد لله على ما آتانا من الإيمان والتقوى
وبعد فإنه سألتني من وجهي إلى أمل الأسعاف وامرني من تسعني
مخالفتي على طريقة المطابقة والانصاف ان اصف ما ينبغي مذكرته
من سفرونا الى الديار الحبشية واتصالنا بملك الفرة النصرايد واسلمة
المسيحية عن امر مولانا امير المؤمنين المتوكل على الله
رب العالمين اسمعيل بن امير المؤمنين المنصور بالله الخ *

The work, as stated here, was written at the instance of the aforesaid Imâm al-Mutawakkil-'alallâh.

Contents:—

The author's departure from *Shahârah*, fol. 4^a.

His arrival at *Mukhâ*, fol. 4^b.

Account of the port of *Bilul* and the tribes that lived in its neighbourhood, fol. 5^a.

The author's recitation of *Khuḍbah* in the name of Imâm Al-Mutawakkil-'alallâh at *Bilul*; his departure from *Bilul* and journey through the tribal land, fol. 5^b.

Account of the tribe *Qâlah*, fol. 6^a.

Description of a river in the land of the tribe *Falâsah*, fol. 11^b.

Description of a Muslim town situated close to the capital of the King of Abyssinia fol. 12^a.

The author's arrival in the capital of the King of Abyssinia, fol. 12^b.

Description of royal palaces, the attire of the King and his courtiers, etc, fol. 13^a.

The politeness and hospitality of the King of Abyssinia, fol. 13^b.

The author's private interview with the King of Abyssinia, fol. 14^a.

The arrival of a Turkish envoy in the capital of Abyssinia, presumably to spy on the author. fol. 14^b.

The author's request for the permission of the King of Abyssinia to return home *viâ* Massawa, fol. 15^a.

The first accident of fire in the author's camp in the capital of Abyssinia, fol. 16^a.

The period of the rainy season in Abyssinia, and peculiar products of nature and art, fol. 16^b.

Account of *Abuna* (Archbishop), who was then interned by the King of Abyssinia, fol. 17^a.

Another accident of fire in the author's camp, fol. 17^b.

Some dreams of the author foreboding his departure from Abyssinia, fol. 19^b.

The author's departure from the capital of Abyssinia for his return journey, fol. 22^b.

Outrageous attitude of some Christian tribes on the way to Massawa, fol. 23^b.

The help of the Turkish army and the author's safe arrival at Massawa, fol. 24^b.

The author's sailing from the port of Massawa and his arrival at *Loheia*, fol. 25^b.

The work ends thus:—

وههنا ينتهي ما اردناه و يفتضى ما اردناه و الحمد لله الذي بنعمته
تم الصالحات و بفضله تدرك الارادات و نصلي على نبيه و على آله افضل
الصلوات و نسلم عليهم اجمعين من يومنا هذا الى يوم الدين *

Written in fair Naskh, with the headings in the margins.

Dated Sunday, the 7th Jumâdî II, A.H. 1095=A.D. 1684.

Scribe: أحمد بن عبد الله بن أحمد بن عبد الله بن محمد بن
عبد الله بن علي بن ابراهيم *

The title-page contains a poem, in praise of the work, by Ismâ'il bin Ibrâhîm bin Yahyâ al-Jahhâfi (d. A.H. 1097=A.D. 1686; see *Khulâsat al-Aṣar*, vol. i, p. 404). The poem begins thus:—

اسم سرح طرفك في ذى الجذآن
ورد كوثر الطرف عذب المعاني

Four fly-leaves, at the end, contain miscellaneous notes and extracts from various other sources.

A seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860, is found at the end.



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N.C

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